



# The Antiquary.



FEBRUARY, 1914.

Announcement of the March "Antiquary" will be found on page 2 in front.

## Notes of the Month.

THE important announcement came from Rome on New Year's Day that Commendatore Boni, who, on the same day fifteen years ago, discovered in the Forum the *Niger Lapis* marking the traditionary grave of Romulus, had again been fortunate, and had discovered in the centre of the Palatine area the *Mundus*, or heart of the original Rome, the boundaries of which were marked out by Romulus with a furrow, and the monument on which is mentioned by Varro and other authors.

Last August Commendatore Boni discovered the circular hole which on New Year's Day he claimed to be the so-called *Mundus*. The opening into this pit, the symbolic centre of the original city, was kept covered with a stone, called the *lapis manalis*, because it was supposed to belong to the *Manes*; but, thrice in the year, on August 24, October 5, and November 8, days sacred to the gods of the infernal regions, the cover was removed, and all sorts of fruits were thrown into the pit as offerings. "Together with Commendatore Boni and Dr. Ashby, the Director of the British School," says the Rome correspondent of the *Morning Post*, January 9, "I have had an opportunity of seeing the remains of what is believed to have been the *lapis manalis*,

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now lying close to the mouth of the supposed *Mundus* in what was the exact centre of the Palatine. This hole leads to the *favissæ*, or 'underground reservoirs,' and is nearly opposite the entrance to the grounds of the Villa Mills. Commendatore Boni informs me that the old idea that the *Mundus* was in the *Comitium* has been disproved."



Dr. Ashby, in a letter to the *Times* of January 8, says that, "although the new hypothesis naturally requires careful study and examination from all points of view, there is undoubtedly much to be said for it." After discussing in detail the reasons advanced by Commendatore Boni for his identification of the domed chamber he has found with the *Mundus*, Dr. Ashby concludes: "But enough has been said, I think, to show that the identification can claim a very fairly high degree of probability; and if it can be maintained, a discovery of the very highest interest for the origin of Rome has been made." It looks as if the Commendatore were heartily to be congratulated on a discovery of the first importance. We hear that the whole cost of the Palatine excavations is being borne by Sir Lionel Phillips—generosity which archæologists will be quick to appreciate.



In the *Reading University College Review* Mr. D. Atkinson, Research Fellow in Archæology, describes the results of excavations he has been conducting for the College at the Roman site of Lowbury, on the Berkshire Downs, four miles west of Goring. "The visible remains," he says, "consisted of a rectangular enclosure; a barrow (a) 35 yards from the east side; a second barrow (b) 10 yards north of the centre of the north side of the enclosure; and, north of this, a circular depression. The enclosure was found to be a rectangular area with rounded corners. The structural remains were badly preserved, the average depth of disturbed soil being less than 12 inches. They consisted of a wall surrounding the area constructed of a core of cement, with a facing on each side of flints.

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"No trace of internal structures was discovered, but the large quantity of broken roofing-tiles found makes it certain that such structures once existed. Small finds were numerous. Seventy-two coins, six fibulæ, a bronze signet ring, an iron dagger and spear-head, numerous fragments of bronze and iron of uncertain use, several pieces of decorated and plain Samian ware, and large quantities of fragments of coarse pottery were found. The coin series, beginning with three of Nerva, one of Trajan, one of Sabina, three of Antoninus, and one of Marcus Aurelius, afford evidence of an occupation beginning in the second century, and lasting at least as long as the reign of Gratian (367-383). The elevation on the north barrow (b) yielded seven coins, five billon denarii from Probus to Constantine being found together, some broken tiles and pottery, but no trace of an interment.

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 "Barrow (a), which from surface indications appeared to have been trenched before, was found to consist of earth filled with objects of Roman date. Sixty-four coins, some fragments of bronze, small iron boot-nails, and Roman pottery were found in all parts down to the natural soil. In the centre a hole 8 feet 1 inch long, and averaging 38 inches in width, had been dug to a depth of 2 feet 5 inches into the chalk, and contained an undisturbed Saxon interment. The skeleton lay extended on its back with the head to the south. On the right side lay the fragments of a bronze bowl decorated with enamelled disks, of a type which has been provisionally dated to the sixth or seventh century, and a bone comb in a leather-covered wooden case. An iron sword 3 feet 1 inch in length lay on the breast with the point towards the feet. On the left side, a little above the head, was an iron spear-head pointing upwards, and an iron ring with a tinned bronze stud found behind the left knee had perhaps decorated the shaft. Across the legs just above the ankle lay an iron shield boss of unusual type, while under the backbone was found part of a pair of iron shears and remains of a large buckle. What seemed to be a small spear or javelin-head lay point upwards on the pelvis, and it has been conjectured

that this had dealt the death-wound. Various small pieces of iron, some connected with the shield, lay scattered up and down the grave."

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 The newspapers report that the remains of a Gallo-Roman basilica have been found in the commune of Ste. Bertrande de Commengs, in France, measuring 136 feet in length. Within the ruins fourteen sarcophagi have been brought to light, besides precious fragments of friezes, and Christian and pagan sculpture. One sarcophagus enclosed the skeleton of a young Christian girl, as is supposed from the inscription on the cover, which says: "Give, O Christ, to Thy servant Emmelina repose and eternal life."

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 The *Morning Post* of December 19 printed the following communication from its Odessa correspondent, dated December 16: "A tumulus on the steppe some twelve miles from Nicolaieff was opened recently by Professor N. J. Vesselovski, and proved to be the burial-place of a Scythian king. Among the many interesting articles found was the king's golden crest of exquisitely fine workmanship, and dating, apparently, from the third century B.C. The design on the upper part of the crest represents two warriors, a Greek and a Scythian, in combat and mounted on horses of a small race, whilst a third warrior, a Greek, and his horse lie prone. The mounted Scythian is clad in cuirass, helm, and jerkin; his spear is poised against his antagonist, and on the left arm is a square shield, the left hand firmly grasping the reins, which are held low. The Greek warrior also wears cuirass and helmet, and carries a round and studded shield on the left arm, and short sword in his belt. Curiously enough, the Greek is portrayed as wearing 'wams' or trousers. The Hellenes never wore trousers ('anaxyrides') or gaiters ('knemis'), and this leads Professor Vesselovski to the conclusion that the artist in gold has depicted a Greek colonist in the Taurida. Greek art was in its zenith in the third century B.C., and this crest is an example of the finest Greek art. Every detail of the figures of the warriors, their horses, dress, and accoutrements, are worked with perfect accuracy and consummate beauty. Even the

drops of blood trickling from the spear wound in the fallen horse are not omitted. Professor Vesselovski will present this beautiful antique to the Hermitage Museum in St. Petersburg. There are now not many of these old Scythian tumuli in the Taurida and other parts of the South Russian steppes left intact. The greater number of them have been opened by archaeological commissioners, and their more valuable and interesting relics in precious metals placed in the Hermitage, whilst the rest have been rifled by native treasure-hunters.

"Some eight miles from this newly-opened Scythian barrow, and twenty miles below Nicolaieff, on the right bank of the River Bug, lies the site of the ancient Greek city of Olbia, which was a flourishing commercial centre 500 years before Christ. The systematic excavations carried out here during the last few years have been remarkably rich and interesting in their results. They are conducted by a Commission appointed by the Imperial Archaeological Society. The researches were recently suspended until the spring of next year."

The Russian Numismatic Society recently reported on a find of 1,600 coins of the eleventh century made last year at Spanko, in the Peterhof district. This treasure is believed to have been buried in the twelfth century, probably by merchants dealing with Novgorod the Grand. It consists principally of coins of the various small German States on the Rhine, but almost all the countries of Europe are represented. Among the rarer specimens are coins of King William Rufus of England, an admirable example of the Danish King Magnus, with a Runic inscription, and some coins of Bishop Gerard. An interesting piece is that bearing a figure, which is not certainly identified, but is believed by the Society to be that of Godfrey de Bouillon.

The next report of the Royal Commission on Ancient Monuments in Wales and Monmouthshire will be on the county of Denbigh, and it is expected to be published during the spring of this year. It will be illustrated with plans of castles and photographs of monuments that

have been specially prepared for the Commission.

Mr. Edward Owen, the secretary of the Commission, states that the Commissioners' inquiries in this country will possibly lead to the further enrichment of the Welsh National Museum by finds of early bronze weapons and implements, which, it is hoped, will be presented to the nation. Directly the volume relating to Denbighshire has been published, that for Carmarthenshire will be taken in hand. The inventory of monuments in this county is in a forward state of preparation, and it is expected that this volume will be completed by the end of this year or early in 1915. The Commissioners have had a rubbing made of an early form of stone cross dating long before the Norman period, discovered recently during the restoration of Llangfelaeh Church, near Swansea. It bears upon it the earliest inscription yet discovered in South Wales.

Referring to the Note in the *Antiquary* for August last, p. 368, relative to the treasure found by the sponge-fishers of Mahdia, Tunisia, Miss Sophia Beale, of Oxford, writes to us that the find is rather ancient history. She continues: "When I was last in Tunis, three years ago, I not only saw the interesting treasures found by the sponge-fishers—the marbles and bronzes, which are mentioned by the writer of the French paper—but many more statues, mostly fragments, and other spoils, which were pointed out to me by the Curator of the Bardo Museum, M. Merlin. I am sorry that some of the postcards I purchased have disappeared, but possibly your readers may like to see some which I still have—the copy of Praxiteles' Eros, and the Hermes of Boethos, surmounting a *gaine*, or pedestal; it is the opinion of some in authority that this may have formed part of the bow of the ship. The winged Eros may be a replica of the one mentioned by Callistratus.

"Among the collection we saw a copy of the Borghese vase, an anchor, two women's heads, two bronze lamps, an Androgyne holding a lamp in the left hand, and a ship's lamp still containing the wick.

"It may be seen that the head of the Hermes, while bearing the pure Greek style of features, has the stiff curled hair and a flowing,

and no less stiff, beard which we notice in Assyrian sculpture. Some of the marbles have been eaten away by sea-beasts—notably a Torso, and part of the capital of a column.

sculpture in his palace; but it is difficult to reconcile the period of the marbles with the date of Juba's reign. If memory does not deceive me, there were also two marbles decorated with figures which seemed to form

*Eros, d'après Praxitèle*



FIG. 1.

*Dionysos, par Boticelli*



FIG. 2.

"When first the discovery of the ship was made, some theories were propounded that the vessel was wrecked on its way to Cæsarea on the Algerian coast, now called Cherchel, as the Mauritanian King Juba II. formed a large collection of Greek and Roman

the prow of a ship or boat. My photographs of these have unfortunately disappeared."



Mr. Aleck Abrahams writes: "The many students of London history and topography suffered a great loss during 1913 by the



death, on October 10, of Mr. Ambrose Heal. Although rarely a contributor to the antiquarian periodicals, Mr. Heal's benevolent interest in such matters was so unvarying and helpful that the study of the antiquities of his own borough, St. Pancras, was for many years dependent on the support he afforded. The *St. Pancras Notes and Queries*, conducted for some time in the columns of the local journal, was distinguished for its originality and value. Re-issued in a volume at Mr. Head's expense, it is now an esteemed item in London bibliography.

"For more than thirty years an enthusiastic and discriminating collector of all prints and books relating to St. Pancras, Mr. Heal formed a library of the greatest possible interest. The portfolios of prints and such miscellanea as playbills, broadsides, cuttings, autograph letters, etc., were classified according to the street or building dealt with, and it well illustrates his zeal to note that the portfolio of Grafton Street, Tottenham Court Road, held fine examples of the many rare mezzotint portraits of the Grafton family.

"As an example of the beneficent collector who is always ready to lend or show his greatest treasures, Mr. Heal was unexcelled. There must have been hundreds of visitors to the library at Nower Hill; some merely curious, but others who found there cordial hospitality and an admirably arranged collection that on its own subject could not be equalled.

"Great pleasure will be afforded by the announcement that this invaluable collection has been bequeathed to the St. Pancras Public Library. Mr. Potter is entrusted with the transfer and arrangement, and those who were privileged to know Mr. Heal and learn something of his library will hope that this will form a lasting memorial of a most estimable man."

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A correspondent, A. C. H., writes: "At Ordsall, Notts, a de Herci cross-legged effigy was dug up in 1874; can you tell me who destroyed it? There are bogus arms on the tomb of Richard Wharton, 1794, in York Minster, and also at Rothbury Church, Winfarthing, and Edinburgh. Five churches have these sham arms in them; can you account for it?"

*The Builder*, in its New Year's number, January 2, provided, as usual, a very attractive budget of pictures and letterpress. Among the numerous illustrated articles were "The Cities of Delhi and their Monuments"; "Native Street Architecture in Jerusalem"; "A London Guide-Book of 1789," with many reproductions of old prints; and a first article on "Architectural Treatment of Shop-Fronts." The number also contained many architectural plans and designs, as well as a large folding map of the County of London, showing the boundaries of the surveyors' districts under the Building Acts.

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We have received the sixth annual report (1912-1913) presented by the Council of the National Museum of Wales to the Court of Governors. It records the completion of the Foundations Contract and the preparation of plans and bills of quantities for the superstructure; but if progress is to be made, more funds must be raised without much delay. Reference is made to the remarkably rapid growth of the archaeological collections (housed in the Cardiff Museum) during the last sixteen or seventeen years. "The prehistoric collection is largely Welsh, and its most notable feature is a series of bronzes—mostly relating to horse-trappings, and many enamelled—of the Iron Age, found at Seven Sisters, near Neath, many years ago. Last year it was enriched by the purchase of the large and highly important collection of stone implements made by the late Mr. H. Stopes, F.G.S. In 1894 the Committee decided to form a complete collection of casts of Welsh sculptured and inscribed pre-Norman stones. This work has been in progress ever since, and casts of about two-thirds of these ancient Welsh monuments have been made already. When it is finished, this collection will be unique, for in no other country has a similar attempt been made thus to represent all its monuments of any particular period."

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A brass which was fixed in the ancient parish church of Ruislip, Middlesex, in 1808, and which was stolen a few years later, turned up lately in the possession of a dealer in antiques in West London. The brass, which represents a man and his wife with their six sons and

six daughters, was originally placed in the south aisle of the church, and the stone to which it was attached is still in the vestry. The dealer, who had bought the brass for £24, agreed to sell it for £30, and the necessary money has been raised by a concert arranged by Lady Maud Warrender. The interesting relic has been restored to its original position.

From the *Sydney Morning Herald* of November 20, kindly sent to us by an Australian correspondent, we learn that Mr. Milne, railway superintendent, of Orange, New South Wales, has been devoting some of his leisure to tracing the exact routes followed by some of the early explorers of the Continent. While investigating the track taken by explorer Oxley, when on October 8, 1818, he reached Port Macquarie, after travelling over a stretch of unknown country, Mr. Milne, we read, "discovered the existence of an extensive pre-historic camp of the aborigines, belonging to the Stone Age Period. It is situated on a stretch of beach between Tacking Point Lighthouse and Cathie Creek, about six miles from Port Macquarie. The site is practically continuous for about a mile, and over a chain wide in places. The whole of the area is literally covered with kitchen middens and relics of the Stone Age. With very few exceptions, the articles found are of the chipped type. The site has apparently been exposed by portion of the sand-dunes having been eroded by south-easterly gales, and the sand drifting inland.

"The beach where the discovery was made runs in an unbroken line for many miles south of the lighthouse, and contains millions of 'pippies' in its sands. It was no doubt the fact of these shellfish being present in such large quantities that attracted the aborigines to the place.

"It was a regular custom with the blacks, even within the memory of persons now living, to visit the beaches at regular intervals with the object of varying their diet with a feast of the products of the sea. The place under notice is lonely enough now, and, with the exception of the occasional presence of a few surf fishermen, who utilize the 'pippies' as bait, is wholly deserted. Indeed, it

probably bears fewer signs of occupation than when Captain Cook scanned it through his telescope while trying to weather the adjacent headland of Tacking Point in the *Endeavour*."

The Department of Architecture and Sculpture of the Victoria and Albert Museum has recently acquired an important example of English Romanesque art—a tau, or head of a cross-staff, in morse (walrus) ivory, probably dating from the early twelfth century. It is carved on one side with the Agnes Dei between angels, and on the other with a seraph between dragons; the curved ends have been broken away. This most interesting ivory was dug up in Water Lane in the City about twenty years ago, and has since been in private possession. The only other ivory tau that can definitely be claimed as English was presented to the British Museum in 1903. The Victoria and Albert Museum already possesses a fine series of similar ivory tau heads of Continental origin.

Two interesting additions to the collection of German sculpture have been made from the funds of the Murray Bequest; both of them were formerly exhibited on loan from the late Mr. J. H. Fitzhenry. One is a marble statuette of a prophet, late fourteenth century, probably belonging to a series of similar figures made for the high altar of Cologne Cathedral, some of which have been dispersed; the other is a fine figure of St. George in limewood, South German work of the late fifteenth century. These are temporarily exhibited on the staircase outside Room 62. Two large seated figures in painted stone, apparently carved at Verona in the late fourteenth century, were purchased for the Museum at the recent Fitzhenry sale by a small body of subscribers, and are now permanently placed in the East Hall. These figures represent men engaged in writing or reading, and have, perhaps, an allegorical signification. They are of much interest as illustrating a little-known period of North Italian art.

Sir Arthur Evans has presented to the Cambridge University Museum of Archaeology

and Ethnology a gift of 121 specimens from his late father's collection, ranging in date from prehistoric times to the eighteenth century. They include fine examples of Celtic spear-heads, Roman brooches and other ornaments, mediæval badges, and other articles.



Further archaeological discoveries have been made at Eye, Peterborough, by Mr. Thurlow Leeds, of Oxford. On opening several tumuli, Mr. Leeds found the bones of a man, woman, and two children. One child, an infant, had apparently been cremated. Near the woman's head was a decorated pot, similar to some found in Yorkshire; a flint lance-head and animal bones were also found. Mr. Leeds assigns the bodies to the Bronze Age, prior to 1000 B.C.



The correspondence in the *Surrey Comet* regarding the claims of the stone preserved at Kingston-on-Thames to be the stone on which Saxon Kings were crowned—a claim manfully defended by Dr. W. E. St. L. Finny—has been proceeding briskly. Mr. H. E. Malden, who writes with authority on all Surrey subjects, has contributed the following cogent letter:

"I have read with interest the correspondence upon the Coronation Stone. I claim no very special local knowledge, but may I sum up the argument, as it strikes me, so far?

"Certain Kings were crowned in Kingston. Many Kings were crowned on stones or stone seats. Most other Christian Kings were crowned in churches. This stone used to stand near an old church; therefore these Kings were crowned on this stone.

"Is there not a gap between the premises and the conclusion?

"The evidence that coronations took place at Kingston is contemporary, or of an age near the events. The evidence of the manner of crowning is not at all early. Nearly 700 years after Athelstan's crowning, Speed (I am told—I have no Speed by me) says that it was done on a scaffolding in the Market Place. Some 700 years after the last crowning at Kingston the notes to Gibson's edition of Camden say that it was done on an open stage in the Market Place. Some

800 years after the last crowning the unknown writer (to me) in the *Ambulator* says that Kings were crowned on this stone. All three statements seem to me to be equally worthless. Speed and the annotator of Camden, who was Evelyn, I believe, give no authority for details. They had none, I suppose; or the former had none, and the latter copied the former probably.

"But what their unsupported statements do show is that in the seventeenth century they did not know of the tradition about the stone.

"Is there any evidence that anyone knew of it before 1787? No one can prove that Kings were not crowned on the stone; and it is probably very useful, as a means of exciting interest in history, that Kingston boys and girls should believe that they were crowned on it. For which reason the less said about the evidence the better. Cæsar's wife, the freshness of eggs, and the authenticity of relics should never be discussed at all."

Dr. Finny disagrees with Mr. Malden, but we fancy most antiquaries will agree with the latter that the verdict must be at the least "Not proven."



### The *Mên-an-tol* : A Recent Theory examined.

By C. W. DYMOND, F.S.A.



THE *Antiquary* for April, 1912, contained an article entitled "What is the *Mên-an-tol*?" from the pen of Mr. George J. Beesley, who finds satisfaction in a new hypothesis—that the holed stone, commonly called a *tolmên*, had originally done duty as the base of a cross, since removed. Clearly the idea was suggested to him by the fact that the stone in question has a superficial resemblance to some of the ruder cross-bases in the county. But much more than this is needed to recommend the notion to our acceptance; and, so far as appears, the conjecture (for it is nothing more) is not supported by any

structural or historical evidence. While developing his theme, Mr. Beesley proceeds to indulge in other connected speculations turning upon the following assumptions:—that the plan of the principal group of stones published in Dr. Borlase's *Antiquities, Historical and Monumental, of the County of Cornwall* represents it, with substantial accuracy, as it stood in his time (1695-1772); and that he correctly described it as arranged "on a triangular plan"; that, as the three principal erect stones are now in a straight line, the western pillar (B in the plan) must have been shifted to its present position since 1769, the date of the last edition of Borlase's work; that his estimate of the diameter of the hole (14 inches) was correct; and that, as it is now much more than 14 inches, it must have been enlarged at a later date.

Briefly, Mr. Beesley's idea is, that the cross having been "carted away" as valueless, the base was in danger of "disappearing beneath an accumulation of dirt and vegetable growths"; and, therefore, was set up on edge (it weighs more than a ton), with the two uprights "to protect it from possible damage, or even destruction, from carts passing in either direction." The better to secure this protection, it is assumed that the stone B must have been removed and re-erected where it now stands.

It is not easy for one who knows the spot to treat such speculations seriously; but, in fairness to their author, let us consider the principal points *seriatim*, beginning with Borlase's *data*. To a practised eye, a plan of this type speaks for itself, like a very bad portrait, which you know at once cannot be much more than a caricature of the subject. In common with most of the illustrations in early antiquarian works (and not in them alone) it exemplifies an artlessness which must not be taken seriously. Whether or no Borlase's impression was correct, that the arrangement of the triad of stones was triangular, depends, of course, upon the validity of his plan. The general direction is represented to be E. and W., and the *tolmèn* is drawn much askew with the lines between it and the terminal-pillars. But let that pass for the moment. As for the alleged diameter of the hole, we do not know that

it was anything better than an eye-estimate—and a bad one at that. Save in rare instances to the contrary, there is commonly no more unsafe guide in matters of structure than your learned pandit. Even in our own day, not a few observers of good repute—who, with one exception, shall be nameless—are responsible for serious errors of delineation and measurement. The paper under review supplies a case in point—a plan of the *mèn-an-tol* by the late Rev. W. C. Lukis, taken from *The Prehistoric Stone Monuments of Cornwall*, published by the Society of Antiquaries in 1885. Excepting that its orientation is passably right, the planning is little better than that of Borlase.\*

The starting-point of Mr. Beesley's conception is something which is independent of exactitude of plans—an alleged removal of a cross from its base; a most unlikely operation, in view of the purposes which these erections were intended to serve; and inexplicable on any hypothesis. To be true, the act must have been effected long before Borlase's time; for it would, indeed, be singular if, as he was born and spent the earlier years of his life at a place not three miles from the spot, no tradition of such removal should have survived, to be reported by him. This alone is almost enough to put the supposition out of court. As a sequel, we are invited to accept the following:—the setting up on edge† of the discarded base, to continue, instead of the cross, to be a way-mark to guide travellers over the down. The better to secure its safety, the pillar B was re-set in another position. But the apprehended danger was *nil*. Wheeled vehicles were not used in most of the remoter parts of the West of England

\* Other instances of misrepresentation may be found in the volume. Cf. a plan by the writer, made in 1877, and reproduced, on a very small scale, in *The Journal of the British Archaeological Association* for that year, vol. xxxiii., p. 176; also in *The Victoria History of Cornwall*.

† If the periphery of the supposed cross-base was a rudely symmetrical polygon, as is the portion of the *tolmèn* above-ground, the segment sunk into the soil would be only about 12 inches in depth, affording less hold than is usually given to ancient standing-stones. Therefore (pending disproof by digging) it may provisionally be supposed that the buried portion of the stone is not symmetrical with the exposed parts; verification of which would add another item to the destructive evidence.



until long after those times ; and the notion that the supporters were intended to protect the central stone may best be received with a smile. The track which crosses the down is marked in the new O. M. as a footpath leading from Boskednan toward Morvah. It may once have been a link in a pack-horse way ; and, if it has ever been used for the passage of carts, that can have been only in comparatively recent times. The surface of that unfrequented down does not favour "dirt" ; and, excepting short grass, furze is the only "vegetable growth" that flourishes. There is no obvious motive for altering the position of the pillar B at any time, unless to straighten the alignment ; and the difficulty of accepting it is doubled by the implication that its half-buried companion also—approximately planned by Borlase—must have been removed and re-interred in the new position. If, as is probable, Borlase was wrong in asserting the triangular arrangement of the members of the group, even this excuse would not be available. When the base was set up, the hole, originally square or oblong, must have been rounded to a size (say Borlase's 14 inches) which would allow the body of a child to be passed through it ;—to be enlarged to adult size at a much later date.

To sum up :—we have had to consider five supposed operations ; a complication which is sufficient to throw discredit upon all of them :—

*Before 1695.*

The cross removed (long before).  
The base set up on edge (ditto).  
The hole rounded.

*After 1769.*

The hole enlarged to its present diameter.  
The western pillar set in line with the other stones.

It is easy to account for the difference between the two faces of the *tolmèn* by supposing that the block, weathered atop by ages of exposure, was detached from its stratified bed in the living rock. The sides of the hole look as if they have been exposed for much more than a century and a quarter ; and this extension of time would carry its

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cutting farther back than is consistent with the new theory.

Several of the above remarks might easily have been more laboured ; but *cui bono* ? Enough—and, perhaps, more than enough—has been said to serve every useful purpose in clearing away cobwebs ; and it remains only to express regret that such a process should have been challenged.

To conclude : Why should we scorn the simple and intelligible provisional conviction that the *mèn-an-tol* remains substantially as it was originally set up ; and that a true tradition of its destination and use survives in its popular name—"The Crick-stone" ?



### Stoughton in Surrey.

BY REV. J. B. MCGOVERN.

**T**O the antiquary this place-name indicates a locality which is almost unique in its blending of the modern with the ancient. For while church and parish and village are creations of the nineteenth and twentieth centuries, the history of the district reaches back to the Conqueror's days, and its independent manorship to the year of Runnymede. It is further curious from the almost anomalous fact that it possessed, as an integral part of the Manor of Stoke-next-Guildford, a demesne or home farm, subsequently the Manor House (later still known as Stoughton Place), without a church (because within the parish of Stoke), whereas Stoke had both church and manor, but without a Manor House, possessing only a residence which overlooked Shalford.\* It resembled a veritable *imperium in imperio*, separate courts being held in both manors from 1215 to 1615, when they again merged into one, although they had been united twenty-six years earlier (1589) under Lawrence Stoughton by purchase from Thomas Vincent, of Stoke d'Abernon. But

\* The natural division formed by the Wey would probably account for the coexistence of two manors in one district or parish, Stoke lying on the south or Merrow, and Stoughton on the north or Ryde's Hill, side of the river.

the blending and reunion were of short duration, for both manors fell together seventy-six years (1691) later on the death of the last lord; the estates thereof were sold to a Mr. Edward Hubbard in 1697, and Stoughton Manor House was dismantled in 1700. Of its features—construction, materials—in either its Saxon or Norman periods we have nothing but conjecture. Originally it was probably a black-and-white structure, and afterwards of solid masonry,

which happily survived the vandalism of 1700, and has reposed for two centuries in the fine Council Chamber of the Guildford Town Hall. It is composed of elegantly carved chalk-stone, and is thus graphically enough described by (one of many similar word-painters) the author of *Black's Guide to Surrey* (edition 1864), who was, however, astonishingly ignorant of its former habitat:

"Over the Hall is the Council Chamber, wherein the only notable feature is a stone



A RELIC OF STOUGHTON PLACE.

battlemented and moated with drawbridge and portcullis. All that is left of its one-time splendour and power are the moat and the very quaint and almost unique mantelpiece,\*

\* "Almost," for its near neighbour in the drawing-room of the fine old historic Elizabethan mansion at Losely is more elaborate in design and extent, if not in workmanship. It is adorned with six caryatides, grotesque heads of clowns, and heraldic bearings, and is, as Mr. Morris incontrovertibly says, "one of the most beautiful in the kingdom." The material, like that of its sister of Stoughton, is Surrey chalk. Clear plates of it from photographs are given in

chimney-piece curiously carved with figures in four compartments. In the first, inscribed *Sanguineus*, is presented a lover whispering soft nothings to his lady love; in the second, a warrior, formidably environed with martial weapons, illustrates *Colericus*, or man's furious temperament; in the third, *Phlegmaticus*, human stolidity is symbolized by a boatman

*The Story of Stoughton*, by the Rev. Henry J. Burkitt, M.A. (1910), and in Mr. L. A. Shuffrey's more recent volume (1912), *The English Fireplace*.

hauling in a burthen of fish ; and the fourth, *Melancholicus*, emblazons the utter abandonment of a disappointed solitary."

*Tot homines tot sententiæ*, however, for Mr. J. E. Morris sees (*Surrey's Capital*, 1910) in the latter "the nervous or melancholy temperament represented by a solitary figure musing all alone and exhibiting the characteristics of the fearful malady propounded by *Democritus Junior*."

It may be added that the site of the old Stoughton Manor House is marked and its memory perpetuated by a handsome modern

Stoughton Grange. The latter is not on its original site, but was removed when the railway was constructed from the bottom of Manor Road (then only a bridle track) to its present position. Similarly, Stoughton Road at that time was but a lane, and Cemetery Road did not exist. Thus each cottage barred the way from main roads into two lanes leading the way to Stoughton Place. They are evidently ancient lodges, and it is probable that they mark entrances into a park which was formed hereabouts by Henry de Stoctun in the year 1330. He obtained



OLD MOAT, STOUGHTON GRANGE.

gabled ivy-mantled villa known as Stoughton Grange, the grounds whereof possess a charming reach of the original moat.

"Another feature of the parish," writes the present Vicar of Stoughton, the Rev. Henry J. Burkitt, M.A., in his admirable and valuable booklet *The Story of Stoughton*, 1910 (to which I am indebted for much contained in this paper), "which has evidently survived from olden times are the three 'round houses,' situated respectively at the junction of Worplesdon and Stoughton Roads, Stoughton and Cemetery Roads, and near

permission to impark 160 acres, and the grant was confirmed five years later, when also he became Verdurer of Windsor Forest. It is not to be supposed that the houses, as they exist at present, date back to that time, but they are nevertheless relics of what has long since vanished away."

Of the derivation of this somewhat curious place-name, Mr. Burkitt has also an informing word, which he owes mainly to Manning and Bray's *History of Surrey*:

"The name 'Stoughton' is evidently an old place-name. In its present form it is

somewhat rare. In the list of parishes in England and Wales given by *Crockford's Clerical Directory* only two others bearing this name are found—one in Sussex and one in Leicestershire. There is also a 'Stoulton' in Worcestershire, the vicar of which has kindly given the writer some interesting information about it. He thinks that both 'Stoughton' and 'Stoulton' are derived from a common source, for not only is the name of his parish sometimes pronounced 'Stoughton' and 'Stoletton,' but, among other variations in spelling, the form 'Stoughton' sometimes appears in the records of his parish. The word 'stowl' or 'stool' means, it would seem, the butt of a tree, and is much the same as 'stock,' from which, undoubtedly, our 'Stoughton' is immediately derived. This, at least, is Mr. Manning's opinion. He tells us that in our case also there is a variety of forms—Stoctun, Stochtun, Stogton, Stoghton, Stoughton, all being found. As 'Stocktun' seems to be the oldest form, Mr. Manning has no doubt that 'Stoughton' is derived from 'Stocke' or 'Stock'—the name of the larger area—and 'ton' or 'tun,' both words being Anglo-Saxon. Stoke, or Stocke, usually denotes a strongly stockaded place, and is a very common element in English place-names, either alone, or in combination with 'ton' \* and 'tun.' This latter word means an enclosed dwelling or group of dwellings, or a piece of ground taken in and fenced for a mansion. 'Stoctun,' then, would indicate a strongly fenced dwelling-place. The district whose story we are endeavouring to elucidate would be called 'Stoctun,' or the 'Tun of Stocke,' if the original Manor House, or group of dwellings forming the nucleus of the township of Stoke, was situated within this portion of the manor. Now it is well known in the neighbourhood that Stoughton Grange marks the site of Stoughton Place, the old Manor House of the Manor of Stoughton. . . . In the dawn of their history they [Stoughton and Stoke] formed one manor, and it would seem that in those days Stoughton was the most important part of the whole manor; for there appears no trace of any other ancient Manor House of Stoke apart from

\* As in Stockton-on-Tees; also with "port," as in Stockport.

Stoughton Place, which, before the manor was divided, must have served for the whole. If, therefore, the principal place in a manor was the Manor House, and the district in which it was situated more important than any other part, that must have been the proud position of Stoughton in the days long ago."

The history of this locality, apart from the etymology of its place-name, is of fairly respectable antiquity, and is inextricably interwoven with the origin and vicissitudes of the knightly family whose patronymic it originated.

Although "Stoctun," unlike "Stochae" (or Stoke), is not enshrined either as a name of place or family in the immortal pages of Domesday Book, yet it is pretty clear that it was coeval with it under both phases. For Godwin de Stoctun, the founder of the Stoughton family, lived in or near the reign of the Conqueror. The former was maintained by Sir Nicholas Stoughton, "who," says Mr. Burkitt (*op. cit.*) "lived here about the year 1660, and compiled an exhaustive account of his family and of the manor from old deeds and documents in his possession"; the latter—i.e., the foundation of the Stoughton line near the Conquest—is held by the author of *Black's Guide to Surrey* \* and by Mr. Burkitt. Mr. Manning, it seems, rejects both contentions on the ground that Godwin had a grandson living in 1260 (or thereabouts), and therefore relegates his career to any period during the reigns of either Stephen (1135-1154) or Henry II. (1154†-1189). Mr. Burkitt, however, contests this point very ingeniously along the lines of possibility and probability, thus:

"It certainly seems improbable that John de Stoctun should be a *grandson* of one who lived nearly 200 years before, but it is not impossible, and the improbability must have been as apparent to Sir Nicholas Stoughton as to us. If John was sixty years of age in 1260; if he was born when his father was

\* "The Manor of Stoctun, or Stoughton, was in the possession of a family of that name from a date not much posterior to the Norman Conquest until the middle of the eighteenth century, when it followed the fortunes of the Manor of Stoke."

† "Stoctun" is mentioned in this year as a "Member of Stoke" in an account of the afforestation of Surrey.



fifty; and his father, again, when his grandfather was fifty (none of which suppositions are at all impossible), we are brought back to 1100 as the date of Godwin's birth, or only thirteen years after the death of William I.\* No doubt ancient families were fond of tracing their descent back to the companions of the Conqueror, and this may have influenced Sir Nicholas. Yet, with the documents before him, it is scarcely possible that he could have been so much in error. We prefer to think that facts of which we have no knowledge justified his statement. At all events, Godwin de Stoctun lived early in the twelfth century."

This is a bit of sound reasoning with which we must perforce rest contented until further documentary evidence *pro* or *con* be discovered.

Mr. Burkitt also gleans two important facts from Manning's work concerning Agnes, daughter of Thurbet and wife of Peter, one hypothetical in its inference, the other historical, abridging them thus:

"Mr. Manning has an interesting note on this Agnes, daughter of Thurbet de Stoctun, which would explain the name of the latter. He quotes from an old document that Hugh confirmed to Agnes and her issue their freedom (*ut sint liberi in perpetuum ab omni Fatuitate* [an old legal term for slavery]), and she afterwards married Peter, his son. Does a love-romance lurk beneath these words? Thurbet seems to have been a villein on the estate—hence his name, de Stoctun. The young heir fell in love with the villein's daughter, and the Lord of the Manor, to gratify his wishes, raised her to the level of the freeborn."

The other fact affects by implication the independence of the Manor of Stoughton from that of Stoke.

"There is no doubt of the complete independence of the Manor of Stoctun in the early part of the thirteenth century. For we find that, in the forty-fifth year of Henry III. (1265), Agnes, the wife of Peter de Stoctun, bequeathed certain lands in the neighbourhood to her daughter, Anastasia. In this deed John, the grandson of Godwin, is called 'Lord of the Fee.' This, says Mr. Manning, is the first intimation we have of its having

become a distinct manor, which it probably did some fifty years earlier."

The subsequent history of the Stoughtons, even as told in the six brief pages which Mr. Burkitt devotes to it, would form a not unworthy pendant to Burke's *Vicissitudes of Families*. My presentment thereof must be even yet shorter.

Between Godwin de Stoctun and Sir Lawrence Stoughton intervenes a period of six centuries, within which lie the origin, changes and chances, and extinction of a not insignificant race. It had position, wealth, and vitality. Thus, to enumerate a few instances of these phases of its long and honourable career, Henry de Stocton, in 1313, was enabled to purchase the Manor and advowson of Peperharow, and his son Henry enclosed 160 acres of his land as a park. A century later, in 1415, Thomas de Stoctun, held the twin-Manor of Stoke in lease from the Bishop of London, and, another century further down, a Gilbert Stoughton owned manors and lands in other counties. "The present spelling," says Mr. Burkitt again, "begins in this period. This member of the family [Gilbert] usually resided at Chalgrove, near Oxford, where he died in 1516, his place of burial being Beaconsfield, in Buckinghamshire, two places afterwards associated with two great names in English history." Four years before his death he had been appointed by Henry VIII. a member of the Commission for raising a subsidy. "This," adds Mr. Burkitt, "seems to have been the most considerable public office held by the Stoughtons since Henry de Stoctun was Verdurer of Windsor Forest." He had also been educated for the Bar, and had been Escheator of Surrey and Sussex under Henry VII.

Another scion of the stock, Thomas, represented the borough of Guildford in Elizabeth's first Parliament and again in her fourteenth year, while his son and heir, Lawrence, was remarkable for being blessed with "a quiver full" of seventeen children, for being several times M.P., for being knighted by James I. at Bagshot, and for purchasing the Manor of Stoke for £1,400, together with the advowson of the parish church. But "the most considerable man of his race," in Mr. Burkitt's judgment, was Nicholas Stoughton,

\* Or fifteen from Domesday Book (1085).

grandson of the preceding, though his chief claim to notoriety seems to have been his unjust disinheriting of his nephew and namesake Nicholas, son of his brother Anthony. Further exploits were his own two marriages, and the marrying of his daughter, Rose, to Arthur Onslow, eldest son of Sir Richard Onslow, M.P. for Surrey.\* The young Nicholas, however, by a strange chain of circumstances, came into his own in his fourteenth year, became a Doctor of Laws, Oxon., was baroneted in 1660 by Charles II., appointed High Sheriff of the county the year following, and died in 1686, æt. 53. It was he who wrote the history of his family, which has proved so useful to Mr. Manning and others—the most eminent, it appears to me, of all his predecessors in the manorship of Stoughton.† Five years after

\* He died in 1647, and is commemorated by a brass plate in Stoke Church, "with a Latin inscription," says Black's *Guide*, "that, like a wounded snake, drags its slow length along." Another, over the east door of the chancel, enclosed in white marble, perpetuates the memory of his first wife, Brigid (who died in 1631), thus quaintly and punningly in English:

Shee at her fathers, by her sisters side,  
Lyes buried where shee thrice was made a Bride;  
A *Bride* by name at Font, in Fact by Ring,  
By Death espoused to her Heavenly King.  
Thrice happy Soule, the holy Angels bring  
Thee to Heaven's quire, and there with thee they  
sing  
The All-Maker's praises; may'st thou lesson us  
To do the like, and praise him, praying thus—  
Thou, who her hence has taken unto Thee,  
Take hence our harts, ere hence we taken be.

A more remarkable punning epitaph is the subjoined on Sir Lawrence Stoughton (*ut supra*), who died in 1613, and his wife Rose (*ob. c. 1630*), wherein the changes are rung upon the "Stoughtonia Laurus" and the "Pulchra Rosa" (Rose and Laurence seem to have been favourites with the family):

En hoc *Lauretuno* dices, dicasque *Rosetum*,  
Hic *Rosa* radices, hic quoque *Laurus* agit!

† His epitaph on a brass tablet (inscribed by his son) in Stoke Church is thus rendered from the Latin by Mr. Burkitt:

"In the same vault lieth the above-named Nicholas Stoughton, Baronet, who survived and mourned his most dearly beloved wife almost four years. He was born to Anthony Stoughton, Gentleman, a scion of the ancient Stoughton stock, which has endured from the time of the Conqueror unto this day in its ancestral seat of Stoughton, preserving its name throughout the male line. He himself, though nineteen heirs male had intervened, disinherited even by

his own demise his only son, Sir Lawrence, followed him, *sine prole*, to the family vault in Stoke Church, thus ending the baronetcy and inheritance with his life, and closing the long line of the Stoughtons of Stoughton A.D. 1691. He was "The Last of the Barons." The scarlet faded from the robin's breast as it fell from its perch for evermore.\* By special Act of Parliament the estates were sold to secure portions for his sisters in 1697, the two ancient Manors of Stoke and Stoughton passing thus into alien hands in the general dismemberment. Even the ownership of or rights in the Stoughton Chapel shared this common fate, for by a process, so to speak, of heirship-at-law by purchase, they are held by the *pro tem.* possessor of Stoke Park. "Sic transiit gloria Stoughtonice."

It is curious to note how time has conspired with the tomb to fling the veil of oblivion over this vanished race. Not a word of it, or of the district to which it owed its name, or of the church which enshrines its dead, or of the chapel wherein its members worshipped, in either the *Dictionary of National Biography*,† or Cox's *Rambles in Surrey*, or Parker's *Highways and Byways in Surrey*, or in Thompson's *Picturesque Surrey*. Luckily they have been

his uncle, Nicholas Stoughton, Esq. (moved by love for his daughter Rose), at length succeeded, by the will of God, to his ancestral inheritance, notwithstanding the contrary will of man. He died on the thirtieth day of June, in the Year of our Lord, One Thousand Six Hundred and Eighty-Six, in the Fifty-Third year of his age. There survived him the four daughters before mentioned, and the above-named only son Lawrence, who caused this inscription to be written. Though he had found on earth a habitation so ancient and abiding, he often said, while among the living, and, though now dead, still sayeth: 'We have here no enduring city, but we seek one that is to come' (Heb. xiii. 14)."

\* The Stoughton family crest and arms were: A redbreast perched, with arms azure, a cross ingrailed erm. The ancient crest is still borne by Mrs. Trent-Stoughton, of Owlpen, Gloucestershire; by her nephew, Major Stoughton of Bournemouth; and by others, descendants of the Irish branch.

† Three Stoughtons of some repute are therein dignified with brief biographies: Israel, founder of Dorchester, U.S.A., 1645; William (1630-1706), his son, Governor of Massachusetts and founder of a Hall at Harvard; and John (1807-1897), ecclesiastical historian. Whether these were connected in any way with the Stoughtons of Stoughton I am unable to say.



STOUGHTON CHAPEL.



STOKE CHURCH.

rendered independent of these by (to use Mr. Burkitt's phrase) Manning's monumental work, Mr. H. E. Malden's scholarly *Victorian History of Surrey*, and Mr. Burkitt's *Story of Stoughton*. Mayhap this brief paper will further serve to rescue them

in these pages from an obscurity as undeserved as it is inexplicable. That the "Stoctun" or Stoughton district should have passed from the memory of Surreyites and Guildfordians—and even of Stokites—is intelligible, but that the old parish church, with its memorials of a not inglorious past, should be ignored by writers on Surrey is hard of comprehension. Architecturally it may not be striking, but it possesses an attractive—almost commanding—battlemented Perpendicular west tower in chequer-work of white stone and flint, with pointed west

keep, gateway entrance, officers' quarters, etc., was erected. But this, though the primary cause of the restoration of "Stoctun's" lost individuality, was not the only one. For round about, or, more literally, alongside the stronghold of Mars, a modern village gradually grew into ken, and brought back the old place-name into prominence and duration. Not, with the exception of some fine villas in Manor Road, a typical Surrey hamlet, such as Compton, Shalford, and a hundred others, but with as yet undeveloped possibilities in the direction of the picturesque as



STOUGHTON CHURCH AND VICARAGE.

window, a chancel wainscoted with Norway oak, and an apparent hagioscope in the wall behind the pulpit, in addition to the Stoughton Chapel, rich in interesting seventeenth-century brasses.

But Stoughton district was destined, after an obscurity of two centuries, to be raised once more to existence and notoriety, when, in 1876, it was selected by the War Office as the site for the depot of the Royal West Surrey Regiment (1st and 2nd Battalions of "The Queen's," 2nd Regiment of Foot), for which a handsome barracks, with an imposing

of expansion. But more even than either of the above, permanency was finally insured to the restored individuality of Stoughton by the formation, in 1893, out of the old parish of Stoke, of a separate ecclesiastical district under the name of Emmanuel, and the consecration of the parish church in 1902, with the Rev. Henry J. Burkitt, M.A., as first vicar. "Thus," he pertinently observes in concluding his indispensable monograph, "what was formerly the Manor of Stoughton, or at least its principal portion, at length came to possess, what was usually to be



found in every manor, a parish church. . . . The day will probably come when the growth of population will render necessary the additions to the church for which provision has been made [west end, tower and spire]. When they have been accomplished, Stoughton Church—its spire pointing heavenwards, its bells answering melodiously across the valley to those of Guildford, its vicarage reposing snugly beneath its western side—will be found full worthy of the ancient name it bears, and prove to be a possession upon which the parishioners may ever look with affection and with pride." Both church and vicarage were built to the designs of Mr. W. Gilbee Scott, of Bedford Row, London.

So this modern Surrey village nestles cosily under the shadow of the Pilgrim's Way, in the very heart of a district lovely by nature, and rich in historical associations which it cherishes, and is the proud bearer of an honoured name which it has helped to rescue for posterity from an undeserved obscurity.



## The Church of St. Michael, Paternoster Royal.

BY GEORGE WORLEY

(Concluded from p. 28.)

**A**MONG the churches destroyed by the Great Fire of London, and never rebuilt,\* were those of St. Martin Vintry and All Hallows-the-Less, the parishes in those cases having been united, for ecclesiastical purposes, with St. Michael's, Paternoster, and All Hallows-the-Great, respectively. The latter was added to St. Michael's, under the Act for the Union of City Benefices, in 1893, when the church (rebuilt by Wren) was no longer thought necessary for the small resident population. The result is that St. Michael's now represents three ancient parishes besides its own, and has

\* There is a complete list of these churches, thirty-five in number, in the *Gentleman's Magazine* for January, 1824.

some interesting relics of all in its contents. The sites of the three churches which have gone are marked by their old burial grounds, abutting at different points on Upper Thames Street. Visitors to the survivor and representative will not fail to notice the admirable carving in the woodwork—canopied pulpit, lectern, choir-stalls, panels in the screens, etc.—all, of course, attributed to Grinling Gibbons (1648-1721), and here held to be authenticated by his distinguishing symbol—an open pea-shell displaying a row of peas.

This, at all events, is what the curious inquirer will probably be told, and that in all sincerity, on the spot. We are not in a position to dispute it, as we have not been able to discover any independent evidence on the subject. The carving is unquestionably worthy of the artist, and so is a great deal more elsewhere with which he is credited, some known to be his not having the pea-pod, while some known *not* to be his has it.

The oak altar-piece, or reredos, has fortunately escaped the modern mediaevalist, and still shows the Creed, Lord's Prayer, and Ten Commandments in its panels, between the fluted Corinthian columns, which, with the elegant entablature, make up an extremely pleasing composition, particularly significant, as it seems to us, in its religious teaching in the present controversies on education. Above this interesting specimen of Renaissance art there hangs a large oil-painting of Mary Magdalene anointing the feet of the Saviour, by William Hilton, R.A., presented to the church in 1820 by the directors of the British Institution.

Incorporated in the pedestal of the lectern is an exquisite statuette of carved and polished oak, supposed to represent "Charity trampling on Envy," which was brought from All Hallows-the-Great when that church was demolished. The principal figure bears two naked infants in her arms, others standing by her side, while her right foot is planted on the head of the "green-eyed monster" in an attitude of conscious victory. At All Hallows the place of the group was in front of the western gallery, where it was naturally looked up to by the congregation

on their way out of church. Now it has to be looked *down upon*, which means that the intentional effect is lost, whatever it may be worth at this distant date from the presentation.

The story usually told about it is that it was the gift of German merchants, settled in or near the forementioned steelyard, as a gentle rebuke, in allegorical form, to their less successful rivals in business. Such is the local tradition, which fits in remarkably well with the thing seen, and has all along been received by the faithful without demur. Now, of course, it is disputed, or rather positively denied, in the absence of historical evidence to prove that the Hanseatic merchants had anything to do with it.\*

Formerly there was a small stone font beneath the west gallery, presented by a Mr. Abraham Jordan in 1700. The old wooden cover is retained, but the font has been superseded by a modern one of variegated marbles, located in a space made for it on the pavement behind the southern row of seats, where it strikes us as quite out of character with its surroundings.

Since the church was built there has been a large accumulation of memorial tablets, which are distributed about the walls, including a selection from the subordinate parishes. One of the most interesting, historically and otherwise, is that commemorating Jacob Jacobsen (d. 1680), House-Master of the Steelyard at the time of the Great Fire, who was buried in All Hallows, whence the monument was transferred to its present unfortunate position on the western wall of St. Michael's.

The work is in marble (originally white,

\* The present writer is informed on good authority that the Hanseatic League, as a body, certainly did not contribute towards the rebuilding of the church. The cost generally of repewing and refitting was divided between All Hallows-the-Great and All Hallows-the-Less. In 1679 Jacob Jacobsen and Theodore, his brother, Hanseatic merchants, and successively Housemasters of the Steelyard, gave £10 towards the internal equipment, and in all probability Theodore paid for the pulpit and the screen, though, according to an account book of All Hallows-the-Less, authority was given to the churchwardens to agree with the parishioners of All-Hallows-the-Great about "payinge ye half charge for ye screene." The inference would seem to be that the picturesque group in question was the gift of an individual benefactor on a generally benevolent motive.

now discoloured by age and neglect), and consists of an ornamental shield of arms, beneath a curtain falling in graceful folds on either side from the pediment.

The inscription is in Latin, and as it is quite illegible from below, we append a translation of it, supplied by Dr. Philip Norman, which sufficiently speaks for itself:

"Sacred to the memory of Jacob Jacobsen, a most famous and praiseworthy man, who, with the support of the illustrious Council of the Hanseatic towns of Germany, was a most worthy master and president for thirty-three years of the Guildhall or House of the same, situated here in the Steelyard. But after the destructive Fire of London, as a munificent restorer, he had it rebuilt from its ashes with far greater splendour. Afterwards, in restoring to Mother Earth the garniture of mortality, according to the laws of Nature, being buried in this place, he left a deep regret for his loss among all good people of whatever class.

"To the memory of his dearest brother this monument was erected by Theodore Jacobsen. Born at Hamburg, 26th April, 1619. Died in London, 7th November, 1680, aged 61."

Probably the most important of the memorials strictly belonging to the church is that to Sir Samuel Pennant (d. May 20, 1750), Lord Mayor of London, whose death occurred during his year of office through an outbreak of gaol-fever, originating in Newgate Prison, which carried off sixty of his fellow-citizens. The marble tablet is surmounted by a bust, and is a good example of eighteenth-century sculpture, but suffers from its high place on the side wall. Among the older tablets worth noticing attention may be called to the following:

Thomas Coulson, d. June 2, 1713; John Elmes, d. July 28, 1783; and Marmaduke Langdale, d. August 13, 1832, a descendant of the Lord Langdale who commanded a wing of the Royalist army at Naseby. Another is to the memory of Mary (d. June 13, 1840), wife of Sir Thomas W. Wilde, Solicitor-General, afterwards created first Lord Truro, uncle to the late Lord Penzance. The family mansion, within a courtyard on the east side of College Hill, is a fine specimen of early eighteenth-century domestic architecture,

with an interesting history, partly associated with the mayoralty of Sir Samuel Pennant.

The church possesses a magnificent set of Communion plate, the most valuable portion of which, however, comes from elsewhere, including the very fine flagon and alms-dishes, which originally belonged to All Hallows-the-Great. Unfortunately most of the service pertaining to that church has been spirited away to another destination, not ecclesiastical.\* The visitor must not forget to examine the old ironwork—e.g., the richly ornamented hat-stand on the eastern-most seat to the south, and a couple of sword-rests, one of which is on the opposite side, and another in the central part of the (mutilated) gallery. The vestry is also well worth inspection, as an example of Wren's work, with an elaborately corniced ceiling, which tells its own story in a series of royal and other emblems. Against the eastern wall there is an antique piece of furniture from All Hallows, originally a bread-rack, but now used as a book-case.

The registers, which escaped the Fire, have been preserved from 1558—i.e., from the accession of Queen Elizabeth—and there is a valuable collection of churchwardens' accounts, vestry minutes, and other records of the amalgamated parishes, in the Guildhall Library. The benefice is in the patronage of the Archbishop of Canterbury.

A few notes are appended on the three churches now associated with St. Michael's, Paternoster: *All Hallows-the-Great*, variously described as All Saints, All Hallows the More, and All Hallows *ad Fœnum* in the Ropery, has been traced back to the middle of the thirteenth century. The patronage, anciently held by the Despencers, after passing through several changes of ownership, came to the Crown under Henry VII., and in 1545 was transferred by Henry VIII. to the See of Canterbury. The site of the church is indicated by All Hallows Lane, on the river-side of Upper Thames Street, where the vestry-room pertaining to it still exists, renovated as an office for the rector and

churchwardens of St. Michael's. Practically destroyed in the Fire of 1666, the fabric was rebuilt by Sir Christopher Wren at a cost of £5,641 9s. 9d., and opened for worship in 1683. Apparently following the original ground-plan, and working in the lower portion of the old walls, the architect here showed his remarkable skill in accommodating his design to the available area and other conditions scarcely favourable to classic regularity of outline. Though the interior was neither square nor parallel, the effect was by no means displeasing, the round-headed lights being disposed in deep arcaded recesses with intervening pilasters along the walls, above which a clerestory was formed in a series of groined openings immediately beneath the ceiling. The altar—a slab of marble supported by a kneeling figure—was backed by a carved oak reredos, panelled between Corinthian columns, bearing an entablature and pediment, a stone image of Moses on one side and Aaron on the other (both now standing in the vestibule at St. Michael's) completing the composition.

But the distinguishing feature was a superb wooden screen, carried across the entire width of the building, and separating it into nave and chancel in a manner quite unusual with churches of the Renaissance.

This beautiful screen, now at St. Margaret's, Lothbury, consists of thin spiral columns, bearing an entablature, and is profusely adorned with carving, most of it extremely well executed. Over the central opening there is an eagle with outspread wings, above which rises an ornamental pediment crowned with the royal arms.\* The richly carved oak pulpit and sounding-board, which worthily accompanied the screen in its original place, were sent with it to the Lothbury church, where the canopy still remains, the pulpit having gone away to a church at Hammer-smith.

The history of All Hallows is closely bound up with that of the Hanseatic League and their settlement, but it has been tolerably well ascertained that these precious additions to the fittings, instead of being a cor-

\* For full particulars, the reader is referred to the descriptive articles by Mr. E. H. Freshfield in vols. iv. and viii. of *The Home Counties Magazine*, and to p. 207 of Dr. Norman's pamphlet on the general history.

\* There is a similar open screen at the Church of St. Peter upon Cornhill. The position in both cases would correspond with that of the ancient rood-screen.

porate gift, as was once supposed, were contributed by Mr. Theodore Jacobsen (*vide supra*) who succeeded his brother in the House-Mastership of the Steelyard. In the main features of its interior the church was singularly fortunate, from the antiquarian point of view, in retaining its original character almost to the last, although deprived of its north aisle and tower years before the final demolition; but its fate was sealed by the Union of Benefices Act, on the strength of which the fabric was sold by auction on March 31, 1894, shortly afterwards to be swept away, and the land occupied by an extension of the City of London Brewery.

*All Hallows-the-Less*, called in some old records *Ecclesia Omnium Sanctorum super Cellarium*, to distinguish it from other London churches of the same dedication—e.g., those on the Wall, in Staining Lane, in Lombard Street, in Broad Street, in Tower Street (All Hallows, Barking), and from its greater neighbour in Upper Thames Street, was one of the thirty-five destroyed by the Fire of 1666, and never rebuilt. The Latin *super cellarium* is apt to convey a wrong idea of its position, which was not above a "cellar," but above the arched vaulting to the gateway forming the entrance to a mansion called Cold Harbour, once the residence of Sir John de Pulteney, afterwards of Henry V. when Prince of Wales, and of other famous people. In attributing the church to Sir John, it would seem that Stow (see ed. Strype, vol. ii.) really means nothing more than a rebuilding, as we have documentary evidence of the church's existence in the thirteenth century. The old chronicler tells us in his Survey (first edition, 1598) that "the last deceased Earl (of Shrewsbury) took the mansion down, and in place thereof builded a great number of small tenements, now letten out at great rents to people of all sortes."

*St. Martin in the Vintry*, which perished at the same time, would seem to have been of early Norman foundation, as the advowson was presented to the great Benedictine Abbey of Gloucester in the reign of William the Conqueror. We gather from Stow's Survey that the church (there given the alternative title of St. Martin de Beremand) was rebuilt about 1399 by the executors of Mathew Columbars, a Bordeaux wine-merchant, and

that it contained monuments to many famous parishioners, notably to members of the Gisors family, whose residence (dating from the thirteenth century) was situated in Bread Street. The main structure was burnt down in the Fire of 1666, but afterwards rebuilt in brick as a hostelry over the ancient crypt, an interesting example of Early English work, which remained until 1852. The dedication of the church to St. Martin of Tours was particularly appropriate in this case, the saint being the patron of the Vintners' Company. He is also claimed by drinkers in general and reformed drunkards, and his festival (November 11) was formerly made the occasion of much domestic rejoicing, with the usual liquid accompaniments.\*

Readers desirous of pursuing the subject here briefly sketched will find the following works useful: Dugdale's *Monasticon*, Rymer's *Fœdera*, Newcourt's *Repertorium*, Stow's *Survey*, Brayley's *Londiana*, Maitland's *History*, Malcolm's *Londinium Redivivum*, Weever's *Funeral Monuments*, and Elmes's *Life of Wren*. Godwin and Britton's *Churches of London* (1839) contains an account of St. Michael's and All Hallows-the-Great as they then appeared. A concise summary is given in the *Transactions of St. Paul's Ecclesiological Society*, vol. vi. The paper was originally read by Philip Norman Esq., LL.D., Treasurer to the Society of Antiquaries, London, before a party of visitors to St. Michael's on May 2, 1908, and has been reprinted separately. Dr. Norman has since made copious architectural notes for the Royal Commission on Ancient Monuments, whose researches will eventually be embodied in a Blue Book reporting on all the old City buildings. He has also contributed a paper to *Archæologia*, with special reference to the Steelyard, as read before the Society of Antiquaries on May 13, 1909.

In conclusion, the writer has to express his grateful sense of obligation to Dr. Norman for valuable data supplied, also to

\* On Tuesday, October 1, 1912, the outgoing and incoming Masters of the Worshipful Company of Innholders (whose Hall is in College Street), with their wardens and assistants, attended in state at an afternoon service in St. Michael's Church. Evening dress was worn, in anticipation of the later official ceremonies, and a dinner at the Hall.



the Rev. T. G. Gardiner, the former rector of the parish, for a like kindness, and to Canon Bullock-Webster, the present rector, for facilities afforded during his study of the church.



## Decorative Ironwork.\*

By J. TAVENOR-PERRY.

**M**ANY works have been written on the subject of architectural ironwork, but generally from the point of view of the expert; and in Mr. Starkie Gardner's books we have it exhaustively dealt with by the artistic craftsman. It is possible, however, to regard the subject from another angle, and in *Decorative Ironwork*, which we welcome as a most valuable addition to its literature, Mr. Charles Foulkes presents it to us from the point of view of the skilled connoisseur, which has the advantage of avoiding, to a great extent, the technical descriptions which, if not incomprehensible, are often wearisome to the lay mind. But however we may regard it, the work of the smith must ever be of paramount importance, since, to quote the words of our author in his introduction, "the whole foundation of civilized life, all its necessities, comforts, conveniences, and pleasures from the earliest time up to the present day, owe their very existence in the first place to the Man at the Anvil, whose simple tools and appliances have changed but little since the days when Tubal Cain first fashioned weapons of war and implements of peace."

Among the ancients the use of iron was practically confined to the manufacture of weapons of offence and defence; and in their sword-blades and spearheads it was employed by our Teutonic ancestors from a very early period, at the same time that they were using bronze for all other purposes for which metal was required. It would have seemed

that its discovery should have been made at least as early as that of copper and tin and their compound bronze, particularly as the ore is more abundant and more easily reducible; but a variety of circumstances go to prove that this was not the case, and that it was not until bronze had been in use for many ages that the baser though more efficient metal gradually superseded it for all purposes where hardness and durability were of importance. There is, however, evidence that iron was known at a very remote period in Egypt, although only slight tangible proof may remain of its use, since the Egyptians gave it the name of *baa-en-pet*, or "metal of heaven," and described the firmament as a rectangular iron plate. But bronze remained through all the classic period and well into the Middle Ages the metal of paramount importance, not only for ceremonial use, but for all purposes of decoration, dignity, and strength, for the casting of the statues and for the doors and screens of the temples; and, perhaps, had it not been for its cost and for the comparative rarity of the metals of which it was compounded, it might have continued in use, to the exclusion of iron, for a much longer period. That this was the case is evidenced by the fact that when Charlemagne was building his church at Aachen early in the ninth century he made all his doors, railings, and other decorations in bronze, circumstances having placed him at the time in possession of large quantities of this material; and throughout the mediæval period, in Italy and the East, dignity and strength were given to the entrances of the churches by furnishing them with bronze doors.

But lack of the more valuable metals, together with the skill the northern smiths had acquired in forging the baser but much more abundant iron into weapons and other implements, brought it into use for the same purposes as bronze; and the earliest examples we have of its employment in anything like a decorative manner is in the protection of the wooden doors of the churches which, in England and France, were substituted for those made in bronze elsewhere. This protective sheathing, in the form of bands and scrolls, was generally, though by no means invariably, attached to and made to appear to

\* *Decorative Ironwork from the Eleventh to the Eighteenth Century*, by Charles Foulkes, B.Litt. Oxon., F.S.A. With eighty-one diagrams in the text and thirty-two plates. London: Methuen and Co., Ltd., 1913. Royal 4to. Pp. xxxv + 148. Price 42s. net.

grow out of the hinges, and served the double purpose of holding together the planks of which the door was built up, and strengthening it against external assaults. This mode of construction when it was first employed by our Saxon forefathers was already an old one, for Shalmanezer II. had used the same method with the great wooden gates he set up at Balawat, where broad straps of embossed bronze encircle the heel-post of each beaf and clasp the planks of which it is composed on each side. The manner in which the early wooden doors in England and France were strengthened and protected by such decorative ironwork is well shown in a series of plates given by

work in the Cathedral of Le Puy recalls the curious likeness existing between the bronze heads holding the sanctuary rings

of the two cathedrals. Perhaps the apogee of this class of work is reached in the celebrated garniture of St. Anne's door in Notre Dame, Paris, by the famous but perfectly unknown Biscornet with the aid, says legend, of the devil; but according to the imaginary conversations given by Viollet-le-Duc in his *Mobilier* we have the assurance of his grandson, "Hugues

le Serrurier," he had no need of such foreign assistance.

When jewelled shrines and objects of value began to be set up within the churches, they had to be, like the doorways, protected by guards of open work which permitted what they enclosed to be freely seen; and

wrought-iron screens of considerable strength came into use. Similar screens or grilles were provided, fitted with gates, to divide off one portion of the edifice from another; and many most beautiful specimens of forging were produced for this purpose. It is a little difficult now to realize the enormous quantity of such work with which our cathedrals and churches were once furnished until we can appreciate the sweeping character of the destruction which raged among them during the last two centuries. The story of Westminster Abbey is but a repetition of what may be told of every other mediæval building in this country in varying degrees; and Mr. ffolkes relates that in the Abbey nearly every tomb was protected by railings or grilles, but that most of these were removed about 1820. The screen enclosing the arch of the tomb of Henry V. was sold by the Dean and Chapter for 2d. a pound, while the Eleanor grille, the unique work of Thomas de Leghtone, was found by Sir Gilbert Scott stowed away in the triforium, and rescued and replaced by him. There are, however, a great number of portions, at least, remaining of screens of an early type, as at Winchester, of vertical bars filled in with variations of C-shaped scrolls, giving by their repetitions

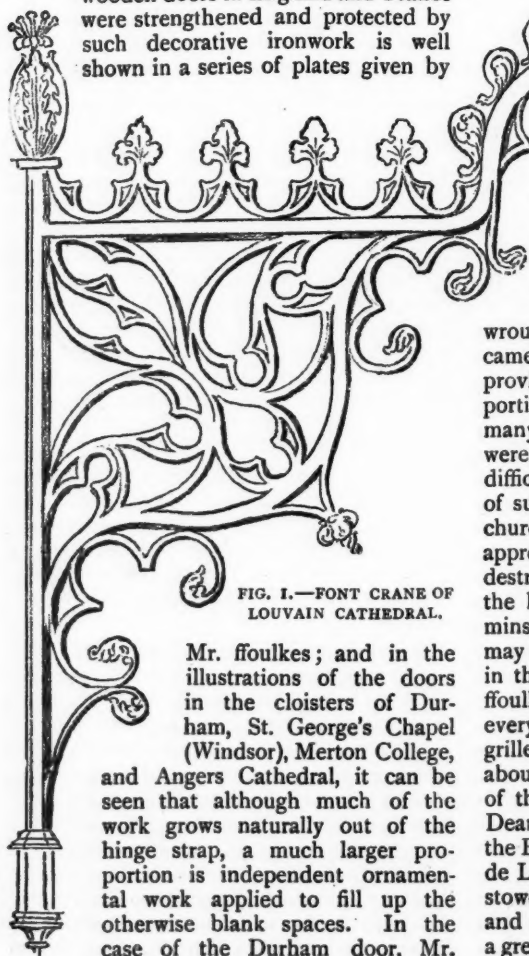


FIG. 1.—FONT CRANE OF LOUVAIN CATHEDRAL.

Mr. ffolkes; and in the illustrations of the doors in the cloisters of Durham, St. George's Chapel (Windsor), Merton College, and Angers Cathedral, it can be seen that although much of the work grows naturally out of the hinge strap, a much larger proportion is independent ornamental work applied to fill up the otherwise blank spaces. In the case of the Durham door, Mr. ffolkes suggests, for various reasons, that it may be of French manufacture, and in comparing it with similar

an appearance of great richness; and these were common throughout England and France. A particularly fine specimen not mentioned in this work is still to be found intact in the screen enclosing the Lady Chapel of the church of Volvic in Auvergne. But of all French examples few can compare for grace and richness with the portion of a grille from the Abbey of Ourscamp, now in the Hotel Cluny, shown on Plate XII.; while for importance there is nothing like the great screens or rejas enclosing the choirs of so many Spanish cathedrals, executed chiefly

to so simple a feature as the pulley and crane of the early wells as figured in Viollet-le-Duc.

All the uses of the metal with which we have hitherto dealt may be described as defensive; but iron was employed in the manufacture of a great number of domestic and ecclesiastical implements, many of a highly ornamental character, as well as for very many objects requiring lightness of construction, such as trade-signs, lantern-holders, lecterns, candlesticks, and vanes, and examples of most of these are illustrated

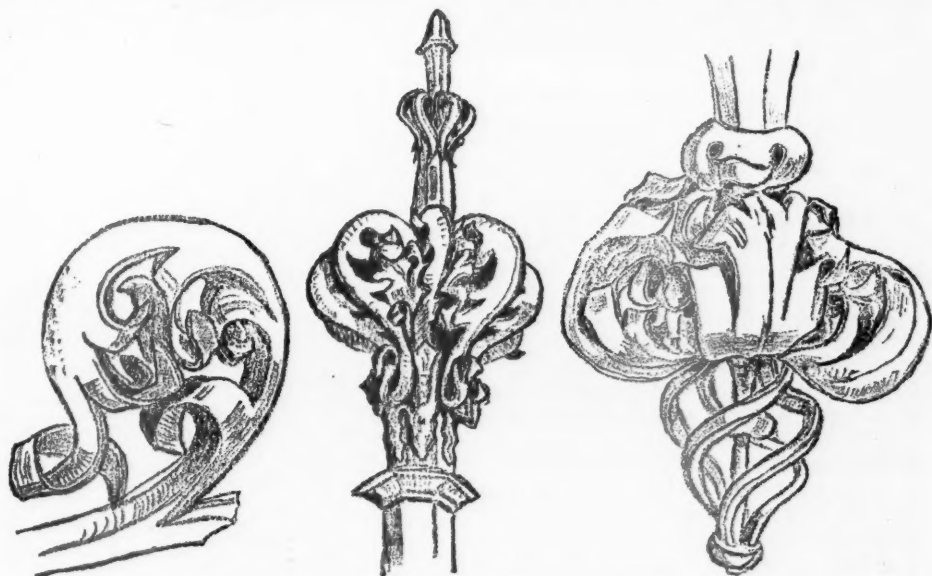


FIG. 2.—DETAILS OF LOUVAIN FONT CRANE.

in the plateresque style by master-smiths of whose names and works we have complete records.

The smiths' art began to languish in England with the Wars of the Roses, and in France at the same time, though from other causes; but in Germany and the Low Countries it was carried on to even greater perfection. One remarkable phase of the screen-work appears in the enclosures of the well-heads, of which many beautiful examples of great richness are given, showing the amount of ornament which can be given

in the book. Among the last named is given the famous dragon of Ghent, brought by the Crusaders from Constantinople, although this has always been regarded as a specimen of Viking art made of thin plates of copper riveted to an iron framework. Among the examples of ecclesiastical furniture few are more interesting than the font-crane, which are almost peculiar to Belgium. Nearly all of these are illustrated in Ysendyck's great work on the *Art of the Low Countries*, though, curiously enough, he omits the most important of all, the font-crane


of Louvain, of which Mr. Foulkes gives a full description and some drawings, which, by the courtesy of his publishers, we are able to reproduce. It was the work of Josse Matsys, who also fabricated the well-enclosure of Antwerp, and held the office of blacksmith, architect, and clockmaker to the municipality of Louvain, and executed a large amount of beautiful ironwork for the Hotel de Ville, which has unfortunately been allowed to disappear. The crane was fitted with a pulley to raise the cover before swinging it off; but others, such as that of Hal, had a more simple lever arrangement to do the lifting. The remarkably beautiful leafwork of the Louvain crane seems to have been a characteristic of Josse Matsys' style.

The introduction to the book, which contains some valuable reflections on the position of the crafts at the present time, is followed by a series of chapters describing the many uses to which iron has been applied, the earliest and most important being devoted to the fittings of doors, such as the sheathing and fastenings, and to railings, grilles, gates, chests, and defensive work generally; and the smaller section deals with implements and furniture of a more ornamental description. The volume is very fully illustrated with a great number of fine plates reproduced from photographs, and pen-and-ink drawings and diagrams interspersed with the text; and valuable tables are added giving the names of smiths and ironworkers with their dates and principal productions, a list of works dealing with the subject, and a copious index. The book is uniform with the author's *The Armourer and his Craft*, already reviewed in the *Antiquary*, and like that forms a most valuable addition to the literature of the subject, and will prove invaluable to all who are interested in the artistic craft of the blacksmith.



## Beadlow Priory, Bedfordshire, 1119-1435.

By R. A. H. UNTHANK.

“OUCHSAFE, O Lord, to knit into the society of Thine elect the souls of Cecilia d'Albini, Robert d'Albini, their fathers and uncles, by whose noble liberality this house hath been endowed to the glory of God with special benefits and enlarged with manifold and singular privileges.” Some such was the prayer offered year by year at the annual commemoration of Beaulieu's departed founder. The little priory—little, for it never grew to anything beyond—was a cell attached to the ancient Benedictine abbey of St. Alban, the great abbey whose cloisters were once familiar with the hooded forms of such famous men as Matthew Paris, Roger Wendover, and Nicholas Breakspear, the only Englishman, we are instantly reminded, ever yet honoured with the triple crown.

The walls of the priory have long since crumbled into dust or been carted away for utilitarian purposes; their foundations, marked by occasional bumps and one or two low, broken ridges in the turf of a roadside meadow, are the only suggestion of buried masonry left, even to the eagle eye of the antiquary.

The original cell, situated at Millbrook, in an undulating and well-wooded part of Bedfordshire, was, under Geoffrey, the sixteenth Abbot of St. Albans, removed upon the invitation of the d'Albini family to their estate at Moddry, where the monks had already a hermitage. Henceforth the name of the place was to be Beaulieu, not Moddry. The modern corruption is Beadlow, which form we shall use in preference throughout this paper.

The gentle toils of husbandry;  
The smell of grain, or tedded grass, or kine,  
Or dairy; each rural sight, each rural sound,

offer no suggestion to the passer-by of the monastery that once, within a hundred yards of the road on which his bicycle or noisy motor runs, dispensed refreshment gratis to the tired and hungry traveller centuries before mechanical propulsion was invented, or fur-



rows were seamed by anything more wonderful than the long-accustomed wooden ox-plough. But a mile and a half away, at Cainhoe, the d'Albinis had their castle, the centre of the barony, which, says Lysons, "would appear to have been a place of considerable strength. The keep, still called Castle Hill, is lofty and overgrown with coppice-wood."

The details of the endowment made by Robert d'Albini and his mother Cecily make but tedious reading. Let us get over them by saying that they included the whole hermitage of Moddry, with the Church of St. Mary Magdalene, cleared lands, and wood; the mill of Turville, with the land and meadow belonging to it; the Church of Millbrook, with about 135 acres of land and rights of pasture also there; 10 acres of land in Stepehell; the Church of Rintell (? Ampthill), with all belonging; the Church of Clophill, with two virgates of land, mast for forty hogs, pasture for ten oxen with the demesne oxen of the lord, likewise for a hundred sheep; also 15 acres of land as a special reward for celebrating Divine service at Cainhoe (the Baron's) Chapel on three days a week. There are a few other items in the conveyance, and the usual exemption from works, customs, and services of the King, as well as those of the lord; for all which munificence Robert and Nigel his brother, and Cecilia the mother of both, were admitted to the fraternity of the Order, with the right, when dying, to put on the weeds of Benedict and to be buried in the abbey church of St. Alban. The *Taxatio* of 1291 returns the yearly value of Beadlow's property at £26 7s. 10d. and its spiritualities at £17 6s. 8d., out of which stipends had to be paid to four or five vicars.

The scriptural proverb, "To him that hath shall be given," was noticeably well fulfilled in the case of the monasteries—the large and prosperous found many benefactors, while the small houses were invariably overlooked. During the whole period of the priory's existence it received only two more benefactions, and one of those on a special occasion to be alluded to by-and-by.

The Ordination of Vicarages (1209-1235) took out of the priory's hands all the rectories it held, save its own monastic church. Millbrook's vicar under the new Order re-

ceiving all altarage except lambs, and a sufficient vicarage house, had to return the monks 3s. 4d., and to the archdeacon a like sum for synodals. The duty of entertaining the archdeacon fell on the prior, and "for all other burdens" also he was answerable. Four marks was the value of the vicarage, but 10 marks of the whole church.

Instead of altarage, only Ampthill's vicar was assigned the whole church except the great and small tithes of the manor, save 5s. annually to the said monks, the vicar discharging synodals, and the monks all other burdens. The respective values of the vicarage and whole church are put down at 5 marks and 100s. At Clophill the vicar was to have all altarage except lambs on payment to the monks of 10s. a year; also a vicarage house, "as the vicar has been accustomed to have without paying anything," synodals, and "all other burdens" being divided as in each previous case. The vicarage, at 4 marks, was here only 1 mark behind the value of the whole church. At Pottesgrove the vicar was to have all altarage and every sort of tithe from the Abbot's tenants. In the *Valor Ecclesiasticus* of Henry VIII., Ampthill, Millbrook, and Pottesgrove are described as rectories again, but Clophill and Milton Ernest, vicarages. Over the last-named church the Prior was involved in a protracted law-suit early in the thirteenth century, in consequence of the founder's son wishing to recover the church. In the end the church remained with the religious, and was granted a fresh impropriation by Bishop Gravesend in 1275 on account of the priory's poverty.\*

In Robert d'Albini, the founder of the cell, the male line of the d'Albinis became extinct, while Robert's first and second daughters, though married, died without issue. His third daughter, Azeline, wedded Ralph de S. Amand, taking her husband a triple dowry, out of which her son Almary de S. Amand gave a fraction, a carucate of land in Wilshamstead, "shortly after 1279" to found a free chapel, in honour of St. Machutus, Mass to be celebrated there three times a week, and the monk to live a hermit's life, after the manner of his Breton tutelary.

\* *Vic. Co. Hist., Beds*, vol. ii.

In 1286 Prior John of Stopsley, on behalf of the cell, was summoned to show before the King's justices at Bedford by what warrant he claimed the view of frank-pledge and weif in Clophill, Millbrook, and Cotes, twice a year without the King's bailiff, and giving nothing to the King for having the view. The Prior said, too, that he "had eight tithing-men there," and in answer to the inquiry if he possessed the right to hang and exercise other justice, replied that the Manor of Millbrook had been empowered with *omnimoda judicialia* ever since it belonged to Robert d'Albini. The charter of Henry II. to the abbey and monks of St. Alban, wheresoever they might be, was next advanced to the Prior's support, but the court were of opinion that the wording of the charter in regard to the liberties was only "general and obscure," and did not clearly express what liberties of this sort the monks might enjoy. Ultimately four years dragged on before the question was settled—very many other religious houses were in a like uncertainty; in fact, the question was a universal one—when at last the King (Edward I.) pronounced that continuous seisin from before the coronation of Richard I. should constitute a sufficient and valid answer to *quo warranto*. The same thing happened all over again in 1330.

In 1293 an annual fair to be held on the vigil, feast and morrow of St. James, at their Manor of Beadlow, was granted to the convent. There is no evidence to show that it attracted many merchants, that it had its "Britain Row, French Row, Italian Row, Spanish Row, and German Row," as did Vanity and many another more palpable fair; but small as it was, there were unmistakably "at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves, rogues, and that of every kind," occupying their regular pitch year by year, and cheerfully paying their fines into the coffer of the Prior's bailiff, when convicted in his justice-booth for a cheat upon any of their auditors or clients, rather than go into the pillory. The priory was also granted free warren the same year.

Reassessment of an appreciated property is seldom agreeable to the owner, and the Taxation of Pope Nicholas—so called—was almost as much resented as the Domesday

survey had been in its turn. No sooner had the taxation been taken than the King, according to purpose, acted upon it, and in 1294 the priory was rewarded with protection for one year in return for a tenth of their benefices and goods contributed towards the Holy Land Expedition. But tenths were trivial in comparison with the King's demand two years later for one-half of the clergy's annual income to support the country's home and foreign wars. In answer, the Bull, *Clericos laicos*, was hurried over from Rome, but had little or no effect, since, without discharge to the Crown, the clergy had no protection, and for the moment were even outlawed. In 1310, again, similar extortion happened; it is difficult to see how Beadlow, with its slender revenues, met all these exorbitant demands. Then in 1377 came the highly obnoxious poll-tax, a shilling for every priest, monk, and prior, and fourpence for every man and boy in minor Holy Orders. Add to these ever-increasing taxes and varieties of taxes the grey and ominous morning left by the Black Death, and there is little wonder that Beadlow had a hard struggle to keep itself from being overturned in the yet scarcely settled sea. But strive as the priory undoubtedly did, tragedy hovered over it, patiently biding her time to strike, and never relaxing her vigilance. The first hint we get of the priory's difficulties was in 1397, when the cell was excused its share towards the expenses of the "Privileges" obtained through Abbot Moote.

(To be concluded.)



### Thomas Basin (1412-1491), and a Window in Caudebec Church.

BY CHARLES ROESSLER DE GRAVILLE.



IN the number of the *Antiquary* for January, 1913, I gave a pen-and-ink sketch of the Villequier window of A.D. 1523, representing a naval fight. It is worthy of notice that the stained-glass windows of the beginning of the six-

teenth century and of the fifteenth are most elegantly designed, and fit beautifully in the frames and supports of the flamboyant style tormented lines. It can be said that the French art of painting of that time is better studied in the church windows than in the very few pictures still remaining. The towns of Rouen and Caudebec deserve a visit just for that purpose only.

At Caudebec glass-painting was a speciality of local artists, who continued the traditions so far down as the eighteenth century. At the end of the left top window in the church of Caudebec we can discover the portrait of a donator, whose history deserves some attention.

Thomas Basin is represented in his Bishop's robe of red purple. The look and features are expressive, and the face seems to have been intended for a portrait. His personality is revealed by the family crest, and his second crest, as Bishop of Lisieux, gives us a date.

Antiquaries interested in that eventful period of 1447 to 1491 can find, in the old manuscripts of the Continental depots, much information concerning Thomas Basin, who wrote a great deal. One of his last works is headed: "A brief discourse of the pilgrimage and forty-two stations in the desert of Thomas, at first Bishop of Lisieux, then Archbishop of Cesarea in Palestine, who followed, during 76 years, the road of Faith, directing his path towards Hope and the true Land of Promise."

He was born at Caudebec in 1412, and, still a child, began a life of travelling, his family taking refuge from one place to the other, according to the events of the long wars between Henry V. and his successors against the French Kings. In Paris he took his degree as Master of Arts, and returned home during the English occupation.

The old Church of Caudebec was crumbling to pieces, and the erection of a new one was projected. Such as we see it to-day, it displays, like the neighbouring churches of Norville and Etelan, a spire ornamented around by beautiful crowns. Popular tradition attributes these pyramids to some English influence, although the Caudebec architects had little to do with Shrewsbury's hosts, and the understanding between Henry V. and Charles VI., leaving local matters to Parlia-

ment and the municipalities, being fully respected in 1426.

An inscription in the right side of the nave, at the basis of the tower, testifies that the construction began in 1426:

*l'an mil quatre cens vingt six  
fut ceste nef cy commencie  
Santé, Dieu, biens, bonne vie  
A bienfaiteurs et Paradis.*

Henry VI., the child-King, and his uncle may be considered as two of the benefactors, so we are informed by local documents in the following King's letters:

"par laduis de nostre tres chier amé oncle Jehan, régent notre royaume de France, duc de Bedford, auons donné et octroyé, donnons et octroyons, par ces présentes, des bois de nosdites forêts jusques a la valeur de 80 livres tournois, pour tourner et convertir en la reparacion de ladite eglise et non ailleurs.

"Donné à Paris le xxvii<sup>e</sup> jour d'Octobre lan de grace mil cccc xxv, de nostre règne le quart."

(By the advice of our very well-beloved uncle John, regent of our kingdom of France, Duke of Bedford, we have given and consented, give and consent, by these letters, some woods of our forests, up to the value of £80 tournois, to be turned and fitted for the repairs of the said church, and nowhere else.

Given at Paris, the 27th day of October, A.D. 1425, the fourth year of our reign.)

Paris being retaken by Charles VII., Basin had to go to Louvain and Pavia to study law, and afterwards he decided to follow an ecclesiastical career. He became Canon of the Cathedral of Rouen, and one of the professor-founders of the University of Caen, which took the place of the Paris University. In 1447 he was elected Bishop of Lisieux, and, when the time came for surrender to the French captains, he obtained for the inhabitants the best terms of capitulation.

Our Bishop was at Rouen on the eve of the loss of that capital of Normandy, and relates himself how he tried to comfort Somerset, who fell into despair when he heard of the French breaking into Pont-de-l'Arche. Though he nursed no good feelings towards the English rulers, "so proud and so opulent," as he says, he felt deeply for the unready and discomfited nobleman.

Then, before 1454, we see him directing the movement for the rehabilitation of Jeanne d'Arc, arguing that her trial was to be annulled, and stating positively that nothing could justify the accusations of impiety and

heresy. His appreciation of every fact connected with Jeanne is so well shown, and

name he took as a pseudonym—Amelgard. Anthon Meyer was the first who proved that Amelgard and Thomas Basin were the same person, and this view has been fully accepted since, the same phrases and general ideas having been discovered in others of his works, as well as in the history of his own times.



THOMAS BASIN IN A WINDOW IN CAUDEBEC CHURCH.

devoid of popular superstitions, that modern scholars could hardly be more impartial.

Peace did not last very long after the death of Charles VII. The privileges of the province were not respected, and Basin joined the "League of Public Weal," before which Louis XI. had to give way for a time. This was only one of his diplomatic comedies, and the Bishop was soon glad to escape in exile. In Rome his high learning was fully appreciated by Sixtus IV., who gave him the title of Archbishop of Cesarea.

His peregrinations did not end at Rome. He resided for a time at Trier and at Utrecht, where he died in 1491.

The most important work he left—the *History of the Times of Charles VII.*—was at first attributed to the mythic author whose



### At the Sign of the Owl.



SOME time ago Miss E. Jackson presented a small oval box to the Museum at Hull, which was made of walrus ivory, with wood top and bottom, the former being inlaid and inscribed: "If Yov Love Mee, Lend Mee Not." It also bears the initials "M. S.," and the date 1712, which made it an unusually interesting piece on account of its exceptionally early date. Through the efforts



BOX OF WALRUS IVORY, 1665.

of a friend in Lancashire, an even earlier example has been discovered. It is precisely similar in shape and construction to the box already mentioned, the ivory being fastened



to the wood by small pegs. The top, however, is more elaborately decorated by nine pieces of ivory, the centre one being lozenge-shaped, bearing the initials "T. F.," and dated 1665. Around this are four triangular pieces, and outside are four kidney-shaped pieces. The inscription originally has obviously been the same as the one on the small box, but at some later period, though not recently, two pieces of ivory have been lost, and have been replaced. The remaining pieces, containing part of the original, "If you love mee, lend mee not," read (a) "Love mee," and (b) "Mee Not," and a former owner, wishing to complete the motto, made a guess, and on one new piece of ivory inserted the word "either," and on the other, "or luv," which makes the words read, "Either luv mee, or luv mee not," which is not a bad attempt at restoration, though hardly poetic. The specimen forms a welcome addition to the series of relics of bygone times in the Museum at Hull.



Mr. Bernard Quaritch is about to publish *A Topographical Catalogue of the Private Tombs of Thebes*, by Dr. Alan H. Gardiner, Reader of Egyptology at Manchester University, and Mr. Arthur E. P. Weigall, Inspector-General of the Service of Antiquities. The immediate purpose of this Catalogue is to introduce to students the first relatively complete numbering of the tombs, and to constitute a permanent record of their position. The opportunity for the work was afforded by the plans now laid down for the extensive restoration of the Theban necropolis. A little while ago the great portion of the tombs were half buried and disregarded, but of late the Egyptian Government has awaked to the desirability of protecting and restoring the ancient monuments of the country, and the private enterprise of Mr. Robert Mond has greatly assisted the work. The forthcoming volume will be illustrated by fifteen full-page collotype plates.



I note with much regret the death of Dr. W. E. A. Axon, the well-known Manchester journalist and antiquary, on December 27. In November he had been well enough to receive the honorary degree of Master of Arts

from Manchester University, which was conferred upon him in his sick-room. Dr. Axon touched life and affairs at many points. He was a strong vegetarian and anti-tobacconist—in the latter cause he must have felt himself of late fallen on evil days—and had always been much interested in public libraries. Folklore and dialects and the historical associations of Lancashire and Cheshire were among his many other interests. Some little time ago he was a fairly frequent and always valued contributor to the *Antiquary*. I also record with regret the death on December 30 of the Rev. Charles Swainson, aged 73, whose books on *Weather Folklore* and the *Folklore of British Birds* are well known. Yet another death to be lamented is that of Dr. P. W. Joyce, of Trinity College, Dublin, which occurred on January 7, in his 87th year. Among Dr. Joyce's many publications were *Ancient Irish Music*, *Old Celtic Romances*, *A Social History of Ancient Ireland*, and perhaps best known of all, *The Origin and History of Irish Names of Places*, the third volume of which was only published at the beginning of December last.



A most interesting and comprehensive account of "Bronze Doors" from the able pen of Mr. Tavenor-Perry has been appearing in a series of articles in the *Builder*. The first, which was printed in the issue for November 21, dealt with Roman and Byzantine bronze doors; the second, on December 26, referred to those of Mediæval South Italy; the third described and discussed Mediæval German and North Italian doors, and appeared on January 9. All three chapters have been fully illustrated. I understand that there will be two more chapters dealing with the doors of the Renaissance period. The whole, with very considerable expansion, will form a *History of European Bronze Doors*, which Mr. Tavenor-Perry hopes to publish shortly in book form, and for which he hopes to obtain through the Italian Government photographs of every bronze door remaining in Italy.



The *Architect* of January 9 was an enlarged number, containing a great variety of illustrations—an autograph drawing of Coutances by

Mr. Reginald Blomfield; a delightful series of illustrations of the interior of Sutton Place, the fine old mansion near Guildford; an effective drawing by Mr. Tavenor-Perry of St. Catherine's Church, Hamburg; sketches by Mr. G. Salway Nicol; autograph Italian sketches by Mr. W. Curtis Green—and other attractive features.



The Oxford University Press lately issued an extraordinarily full and complete work on a subject which has great attraction for not a few antiquaries—*The History of Chess*. The author, Mr. H. J. R. Murray, is a son of Sir James Murray of the Oxford Dictionary; his 901 pages and 160 illustrations are not unworthy of a great tradition of research. The work not only incorporates the latest contributions to a large subject, but covers more ground than any one of its predecessors, embracing both "the history and record of the Asiatic varieties of chess" from the seventh century and "the history of chess in Europe with its influence on European life and literature." The book has taken twelve years in the writing, and though the preface speaks only of help derived from other linguists—Sanskrit, Burmese, Arabic, Icelandic, Hebrew, Russian, Czech, Persian, and Hindustani are there mentioned—Mr. Murray has, in fact, says *The Periodical*, taken many strange languages in his stride, and is familiar with practically everything that exists about chess, written or printed, in any language. The publication of Mr. Murray's book by the Oxford University Press has a felicity which goes back further even than its connection with his father. The pioneer work on chess, Hyde's *Mandragorias seu Historia Shahiludii*, was published by the Oxford Press, E Theatro Sheldoniano, more than two hundred years ago.



Mr. Murray himself says in his book: "The closing years of the century saw the publication by the Oxford University Press of Hyde's *Mandragorias seu Historia Shahiludii* (1694), the first really scientific contribution to the history of chess. A second volume, with the title *Historia Nerdiludii*, treated in a similar way of other Oriental games. The author, Thomas Hyde (b. 1634, d. 1702), was

one of the first Oriental scholars of his age, and was successively Professor of Hebrew and of Arabic in the University, in addition to filling the position of Bodley's Librarian from 1665 until 1701. He used his vast knowledge of Arabic literature to establish the Indian origin of chess, and, although no chess-player himself, the careful use which he made of his authorities, and the copious extracts which he gives, make his work of great value even at the present time. No greater praise can be given to him than that which Nöldeke gave when he described him as 'der, nicht bloss für seine Zeit, wunderbar gelehrte, und dabei sehr verständig urtheilende Hyde.'



The *British and Colonial Printer and Stationer*, December 18, reproduced an ancient bookbinder's device, photographed from the original in the Norwich Castle Museum. "The object," says the writer of the accompanying text, "is a small portion of a screen which was removed from the Church of St. John Maddermarket, Norwich; the painted design is a shield bearing the initials J.B., and a press in which is a book. The portrayal of a bookbinder's device on a church screen is very unusual, if not unique, and we therefore reproduce the design, regretting that we have been unable to trace any particulars regarding the screen, or the man whose initials are represented on this portion. The object formed part of the antiquarian collection of the late Mr. Samuel Woodward, the Norwich geologist and antiquary, which was purchased by subscription for the Museum after his decease in 1838. . . . So far as it is possible to judge, the work dates from the fifteenth century, a period at which nearly all the Norwich churches were rebuilt or refitted. The church in question may have been used by a Guild or other fraternity associated with the book trade, amongst the members of which was probably J. B. It was customary for a person who assisted in the building or renovating of a church to be commemorated in some way on the work itself, generally by his arms, or, if he had none—as is most likely the case in this instance—by those of the Guild to which he belonged."

BIBLIOTHECARY.

## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

### PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE new part—vol. ii., part iv.—of the *Transactions* of the London and Middlesex Archaeological Society bears witness to the healthy activity of that useful Society. In about 130 well-printed pages, embellished with numerous good illustrations and useful plans, it contains ten papers of varying lengths. Among these we note Sir Edward Brabrook's presidential address on "The Growth of Interest in Archaeology," in which that veteran antiquary reviews, largely from personal knowledge, the progress made in the study of archaeology from the days when the Association and the Institute were founded, seventy years ago, to the present time; "Antiquities of the Parish Church of Battersea," by Mr. John Eyre; "The Parish of Rotherhithe," by Colonel Pearson; "William Camden and Camden Place"—in which an excursion is made into Kent—by Mr. Arthur Bonner; "Spitalfields: Sir George Wheler and his Chapel, St. Mary's, Spital Square," by Mr. W. H. Manchée; and "The History of Christ's Hospital, London," by Mr. William Lempriere. A Society which does such good work and produces such excellent *Transactions* should have a larger membership.

The *Journal* of the Gypsy Lore Society, vol. vii., part i., opens with two short but vivid portraits by Mr. Arthur Symons of Gypsy women whom he has met; these are followed by "Early British Gypsies," by Mr. E. O. Winstedt, which collects very usefully many references to Gypsies in published volumes of State Papers; a "Bulgarian Gypsy Folk-Tale," text and translation, recorded by Mr. B. Gilliat-Smith; some delightfully graphic sketches of Gypsy life in the Balkans, with some good illustrations; and "An Italian Gypsy Comedy" of 1646, by Dr. D. F. de l'Hoste Ranking. Notes and Queries complete a capital part of this valuable *Journal*, which is issued by the Society at 21A, Alfred Street, Liverpool.

### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

SOCIETY OF ANTIQUARIES.—December 4.—Sir Hercules Read, President, in the chair.—Sir Arthur Evans read a paper on "The Pillar Rooms and Ritual Vessels of the Little Palace at Knossos, and the Tomb of the Double Axes, with Associated Group."

It was shown that the "Little Palace," now fully excavated, west of the great building at Knossos, and connected with it by a paved way, was, like the Palace itself, largely devoted to cult purposes. In the first excavated part was a shrine with fetish figures belonging to the last Minoan period (L.M., III.). In the more recently excavated parts had come to light a series of "Pillar Rooms," apparently

the crypts of shrines above. Associated with one of these had been found a remarkable "rhyton," or libation vessel, in the form of a bull's head. It was of black steatite with shell inlays, and the eyeballs were of crystal, with the pupils painted underneath. Near this was found part of a stepped steatite socket, such as were used to insert the shafts of the sacred double axes of Minoan cult. Other ritual vessels of painted clay, including another bull's-head rhyton, were found near.

The association of other pillar rooms with cult objects was pointed out, and comparative examples were given of "rhytons" in the form of animals' heads, including a fine marble example in the shape of a lioness's head from a shrine of the great Palace at Knossos. Of special interest was the fact that part of a similar stone vessel, evidently of Cretan fabric, was found at Delphi, thus identifying the Delphic and Minoan cults in the fifteenth century B.C.

The discovery of the "Royal Tomb" at Isopata, on a hill north of the site of Knossos, had an important sequel. About a quarter of a mile north of this further Minoan tombs came to light, some of great interest. They belong to the last Palace Age of Knossos, and the first discovered was a built tomb with remains of a keel-shaped vault like that of the Royal Tomb. In this chamber was found a gold ring with a representation of a ritual dance. The furniture of some of these graves was characterized by the appearance of a new class of vessels decorated in red, black, and cyanus blue. The colours on these were imperfectly fixed, the brilliant decoration being specially designed for the use of the dead. In one of the tombs, the "Mace-bearer's," was found a faceted stone mace of beautifully variegated marble, and evidently intended for ceremonial use.

The most important of all the tombs was that to which the name of "the Tomb of the Double Axes" has been given. It consisted of a rock-cut vault divided into two sections—on one side a small chamber with a stone bench round, on the other a raised rock dais in which was sunk the burial cist. At the back of the chamber was a projecting pier of rock on which was cut a column in low relief. On the floor of the chamber stood a magnificent set of painted vases in the "Palace style." Near the projecting pier and column, and at the back of the cist, were remains of ritual vessels, including a bull's-head "rhyton" of steatite, of the same class as that found in the "Little Palace," and with them two bronze double axes of the thin "votive" kind associated with shrines. What is specially remarkable, however, as indicating the influence of religious symbolism, the sepulchral cist itself was carefully cut out of the virgin rock in the outline of the sacred double axe. The tomb here was at the same time a shrine.

Elaborate plans and sections of the "Little Palace" and tombs were exhibited, the results of very careful measurements executed on the spot by the architect, Mr. Christian Doll.—*Athenæum*, December 13.

SOCIETY OF ANTIQUARIES.—December 11.—Sir Hercules Read, President, in the chair.—Dr. J. A. Robinson, Dean of Wells, read a paper on "Effigies of Saxon Bishops at Wells."

In the choir aisles of the Cathedral Church of

Wells there is a series of recumbent effigies of Saxon Bishops, which have not received the attention they deserve. Solemn figures, boldly sculptured, with a rich variety of dress and pose, they are the equals in grace and dignity of the famous statues on the west front. They are far better preserved, for they have not been worn by the weather, and apart from some accidental breakages they are in excellent condition. If they do not come from the great sculptors who wrought the figures outside, they are the work of their fathers before them, and they have something to tell us of the development of English carving in the West. Not less interesting than their art is the history of the successive changes of name and of position which they have undergone in the course of seven centuries.

The history of these effigies can only be briefly summarized here. Two of them appear to be earlier than the other five. They have very low mitres, resembling caps; whereas the others have the triangular mitres common in the twelfth century; and other details mark them off as more primitive. Possibly they were made for the tombs of Bishops Dudoc (†1060) and Giso (†1088), who were buried on the south and north sides of the high-altar in the Saxon church, and were carved to take the place of earlier figures in the second half of the twelfth century. In the first years of the next century six more figures were made to commemorate earlier Saxon Bishops buried at Wells, and the whole series was arranged on the sides of the presbytery of Bishop Reginald's new church. When three new bays were built eastward a century later, the statues were rearranged behind the stallwork of the choir, so that they could be seen from the aisles only. In this position they remained from 1325 for more than five hundred years.

The effigies rested on stone casings which contained bones in small wooden boxes, and in each box was a leaden tablet giving the name of the Bishop. Six of these tablets are still preserved, and it is interesting that the names correspond to the Wells local tradition of the episcopate more closely than to the scholarly tradition of William of Malmesbury and later authorities.

In 1848 the old stalls were destroyed, and stone stalls were substituted: as these were set back between the pillars, the effigies could no longer rest on the low wall between the choir and its aisles. Some of them were moved to the eastern part of the church, and three (apparently) to the undercroft beneath the Chapter-house. Two of the latter were brought back in 1870, but the third is no longer to be found. In the summer of the present year the installation of a heating apparatus called attention to the unsuitable and inconvenient positions assigned to them in 1848, and gave the opportunity of putting them back as nearly as possible in the places which they had occupied for the five centuries before that date.

Photographs of the seven remaining effigies and of the leaden tablets with the Bishops' names were shown to the Society.

The Rev. W. O. B. Rogers exhibited an alabaster carving representing our Lord bound and crowned with thorns, and surrounded by the instruments of the Passion. The subject is analogous to, if not

identical with, the Bound Rood at Durham described in "Rites."—*Athenaeum*, December 20.

A meeting of the SOCIETY OF ANTIQUARIES was held on December 18, Mr. Minet presiding. Mr. W. Dale, local secretary for Hampshire, exhibited a hoard of scrap bronze implements found in laying out a water-cress bed near Andover Junction; an iron axe-head from Clausentum, and a green stone celt of foreign type from Beaulieu. The bronze, he said, consisted of rapiers or swords, pieces of large winged spear-heads, ferrules, and portions of scabbards. The type was of the latest period of the Bronze Age in Britain. The weapons looked too good to have been broken up as old metal for casting. Mr. Reginald Smith said he thought the sword had hardly been used at all, and that the articles had been broken as if they were no longer serviceable for the purpose for which they were made. He considered that they belonged either to the early Iron Age or the end of the Bronze Age, five or six centuries B.C. Mr. Hilary Jenkinson described an original Exchequer account of 1304, with private tallies attached. Mr. H. Clifford Smith exhibited the foot of an English altar-cross of latten, recently bought at Bristol, and compared it with the foot of a portable cross from Stoke Poges church. The fact that it escaped the destruction of church ornaments under Edward VI. was probably due to the fact that the foot had a stem which allowed it to be used as a domestic candlestick.

A meeting of the PREHISTORIC SOCIETY OF EAST ANGLIA was held at Norwich on December 8, Mr. H. J. Thouless presiding. Dr. A. E. Peake read "Further Notes on the Implements from the Factory Site at Peppard, Oxon," illustrated by a large series of specimens. He stated that since his previous paper further excavations had been conducted and implements and bones had been found. He compared the implements with those from the sites at Ringland, Norfolk, and Icklingham, Suffolk, and gave a suggested classification of the planes. The implements were of the "Cissbury type" group found at Grime's Graves and elsewhere, with variations in form and patina. As to the age of the implements, he reviewed the evidence furnished by an Essex floor, and his reasons for concluding that they were not Bronze Age, and the factors for and against ascribing them to the Aurignacian period, expressing the hope that the proposed excavations at Grime's Graves might furnish decisive evidence on the matter.

A paper by Mr. J. S. Warburton on "Some Implements of Cissbury Type Found in Norfolk" was read by Mr. W. H. Burrell, F.L.S. The essayist described in detail the implements from sites at Grime's Graves, Cranwich, Weeting, Methwold, Northwold, and Hockwold, and classified them as picks, segmental tools, end choppers, side choppers, axes, carinated planes, prismatic tools, scrapers, hollow scrapers, flake knives, borers, circular implements, hammerstones, cores, and flakes, giving analogies between these implements and those of palaeolithic "cave" types. Dealing with Grime's Graves he agreed with the view that the sand over the chalk was not deposited after the pits were dug, and pointed



out that the presence of chalk would have been obvious to prehistoric man, as on the west side of the Graves it is only covered by a few inches of sand, compared with the 13 feet in the pit which Canon Greenwell excavated. The specimens exhibited included a finely chipped circular implement found a few years ago in the side of this pit.

Mr. Guy Maynard (honorary curator of Saffron Walden Museum) described some important "Cissbury type" sites recently discovered by Mr. G. Morris and himself in the neighbourhood of Saffron Walden. Huge anvil stones had been found surrounded by workshop waste, and some of the implements had "drift" affinities.

Mr. H. H. Halls exhibited specimens from a Norfolk site where the "Cissbury type" culture had apparently attained its highest development. Mr. H. Dixon Hewitt exhibited "Cissbury type" implements from various sites in West Kent, and Mr. W. G. Clarke from sites in Norfolk; and Mr. E. T. Lingwood (Westleton) sent for exhibition a finely chipped prismatic tool found by him about twenty years ago in the side of the pit excavated by Canon Greenwell at Grime's Graves. Mr. H. W. Cockrill exhibited a rubbing stone, polished diorite axe, and glass spearhead from Victoria, Australia. The last named was given to the doctor of a Government expedition who had extracted a similar one from the leg of a native. Mr. C. F. Newton sent a rubstone partially perforated at one end, and with certain archaic features, found at Saham Toney, where similar ones had also been noted. Mr. F. Russell sent a palaeolithic ovate from Barnham Common, Thetford, the first record for the site. The Rev. A. Hunt sent a polished diorite axe almost covered with deep striations found in glacial clay at Scunthorpe, Lincolnshire. Altogether nearly a thousand flint implements were on exhibition.



The first evening meeting of the session of the SOCIETY OF ANTIQUARIES OF SCOTLAND was held on December 8. The first communication, by Mr. A. Henderson Bishop, F.S.A. Scot., described in detail, with the aid of two models, with numerous lantern slides, the result of many weeks' research by that gentleman and Mr. L. McLellan Mann on the shell mounds in the island of Oronsay. The result of that exploration, Mr. Bishop maintained, proved the definite correlation of the period of the 25 to 30 foot raised beach in Scotland, with a specific phase of civilization filling the gap between the palaeolithic and neolithic phases of culture. These mounds, the kitchen middens of that remote period, are situated some hundreds of yards inland, but sections cut through them showed clearly that at the time when their contents were originally deposited the sea-water had washed their seaward fringes, as thick layers of sea-sand and sea-pounded shells and shingle were discovered intercalated between the relic beds.

Mr. Bishop further maintained that these early inhabitants of Oronsay were bold sailors, using, not dug-out canoes, but probably boats of skin stretched on framework or wickerwork; also, from the fact that only the remains of deep-water crabs were found

in the middens, that they employed traps for the capture of these crustacea. The food refuse showed remains of two dozen species of mollusc, one dozen species of fish, many kinds of crustacea, nuts, various wild fowl, including the extinct great auk. Cowrie shells were found, believed to have been used as beads, each cowrie being doubly perforated. Multiple-barbed harpoon heads were discovered of bone, also pins and awls and a curious type of tool with a scoop-like blade. The stone implements included very crude flint flakes, and were of a poor quality.

Mr. Bishop referred to the various other finds of bone harpoons, and demonstrated that those on the Continent, especially from the cave of Mas-d'Azil, which has given the name of Azilian to the culture of this period, show a close affinity to those from Oronsay. From post holes found in the shell mounds, it is believed that the people built themselves houses to dwell in, probably cave-like structures of wattle.

In the second paper Mr. A. O. Curle, director of the Museum, read an account of a partial excavation of a ditch discovered to exist around the base of the Mote of Hawick, but completely filled with soil. By courtesy of the Town Council, three narrow sections were opened, one of which revealed at the bottom of the ditch a deposit of kitchen-midden relics. From this were recovered portions of thirty-two different vessels of mediæval pottery, wheel-made, and for the most part unglazed. Two glazed portions found analogues in relics of pottery, recently recovered from the Castle of Old Sarum, dating from the twelfth to the thirteenth century, as also did a bone needle  $4\frac{1}{2}$  inches in length. The most important relic recovered in the excavation, however, was a silver short cross penny of the reign of Henry II. of England, which came from the very bottom of the ditch. Mr. Curle dwelt on the importance of these discoveries as supplying incontrovertible evidence of the conclusion arrived at hitherto from literary sources of the Anglo-Norman origin of our Mote hills. The enterprise of the Hawick authorities in permitting this important examination was acknowledged, and regret was expressed that they had not seen their way to allow a complete examination of the ditch.

The third paper, read by Mr. A. W. Sutherland Graeme, described the excavation of the Broch of Ayre, St. Mary's Holm, Orkney. Previous to excavation, the broch appeared as an oval mound, some 10 to 12 feet high, and some 200 feet and 150 feet in length and breadth respectively. The main wall of the broch was found to be only 5 feet in height. The doorway was located, 3 feet 6 inches wide, opening out as it passed inwards to 4 feet 6 inches. The recess for the door bar was observed, and the socket-stone and pivot-stone on which the door had revolved were found still in position. On the right of the passage was the usual guard chamber; and a drain was found passing outward under the floor of the passage which, when first opened, was still conveying water. In the interior a well was discovered, roughly 2 feet square, still holding water, and the usual staircase was found in the main wall. The relics found were very numerous, and included iron spear-heads and other objects of iron, found on

the floor level, rotary querns, pounding-stones, and whorls of stone, combs, dice, awls, and other objects of bone, pins of bronze, and numerous fragments of pottery, some of which were ornamented with chevrons and fern-markings. Human bones, belonging to at least three individuals, were found, as well as numerous remains of domestic and wild animals and birds, including among the latter those of the great auk. Mr. Sutherland Graeme, in conclusion, drew attention to the evidence of the burning of green wood for fuel contained in the lower levels, giving place in the higher strata to that of peat, pointing to a climatic change affecting the afforestation of Orkney between two periods of occupation.

The fourth paper, communicated by Major Meyer Griffith, F.S.A. Scot., described the now ruined Ruthven Barracks, and their relation to the '45.



At the meeting of the CHESTER ARCHÆOLOGICAL SOCIETY on December 16, Mr. Morys Parry read a paper on "The Chester Welsh Printing Press of the Eighteenth and Early Nineteenth Centuries," which he illustrated by an exhibition of lantern slides and of books, periodicals, pamphlets, ballads, etc., relating to Wales, printed at Chester during the period named.



The eighth ordinary meeting of the HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE was held on December 11, Mr. J. Paul Rylands, F.S.A., in the chair. The papers for the evening were read by Mr. Irvine, the first being "Some Further Notes on the Parish of Bidston," and the second "Extracts from the Sequestrators' Accounts for Wirral in their bearing on the Great Civil War." In the first paper Mr. Irvine showed some early plans of Bidston village dating from the middle of the seventeenth century, which proved that all the existing farm-houses still occupy the exact sites shown in these early plans, and, in fact, that the appearance of the village has not altered materially for the last 300 years, with the exception of the making of Birkenhead Road, which dates from the beginning of last century. The hope was expressed that the picturesque grouping of the houses in Bidston village would not be spoiled by the building operations which were now taking place in this district.

In the second paper Mr. Irvine read numerous extracts from some original documents in the British Museum dealing with the administration of this district during the time of the great Civil War, from which particulars as to the location of the various garrisons could be gathered. There were numerous references to garrisons at Hooton Hall, Puddington, Neston, while outposts seem for some time to have occupied positions at Wallasey, Woodside (Birkenhead), Higher Bebington, and Thornton Hough. That strikes among the Parliamentary soldiers were not uncommon was shown by the series of entries of payments "to quiet tumultuous soldiers who came to disturb our meeting at Bromborough"—"Our meeting" being the fortnightly gathering of the local Justices of the Peace.

Mr. P. Ross lectured on January 7 before the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY on "The Roman Fort at Slack," Mr. H. Speight presiding. Mr. Ross, who acted as surveyor during the recent excavations made under the auspices of the Yorkshire Archaeological Society and the Leeds University, said that when the Roman road book was compiled it showed that there was a fort somewhere on the road between Tadcaster and Manchester. Various sites were claimed for it, one at Almondbury, Huddersfield, and another at Slack, near Outlane, on the road from Huddersfield to Oldham. It was left to Watson definitely to locate the fort of Campodunum at Slack, for he found an altar there in 1757. An examination of the spot was made by the Huddersfield Archaeological Association in 1865, when the official buildings of the fort were found, and the rampart on two sides partly bared. In 1882 another altar was found at Longwood, two miles away, and that was now in Greenhead Park, Huddersfield. Now the Yorkshire Archaeological Society had decided to excavate thoroughly the site at Slack, the estimated cost of which was £600, to be spread over four years.

Explaining the result of the recent investigations, Mr. Ross said that the fort was probably a pioneer camp used in pushing forward the subjugation of the district, and was discontinued as the Romans conquered the country to the north. Another reason for thinking that the fort was not used for a long period was that there was evidence of only one occupation. It was 120 yards from the Roman highway from Manchester to York, and 150 yards further away again was the present road from Brighouse and Rastrick by way of Fixby Park to Outlane, Buckstones and Oldham. Outside the fort had been traced the recreation and bath rooms of the soldiers, and in the fort, besides the officers' quarters, were granaries supported on pillars in order to keep the grain dry, while there had been a rectangular wooden frame with a groove, which had been probably used as a water cistern, and discontinued when a well was dug. That well was still existent.

The lecture was illustrated by a series of slides.



Other meetings have been those of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY at Bristol on December 15, when Mr. S. D. Cole read a paper on "The Sea-Traffic of the Severn in the Olden Time," and at Gloucester Cathedral on December 11, when the Dean spoke on "The Crypt: Its Meaning and Signification"; the BRIGHTON ARCHÆOLOGICAL CLUB on January 7, when Mr. O. H. Leeney lectured on "Anglo-Saxon Architecture and its Origin"; the HALIFAX ANTIQUARIAN SOCIETY on January 6, when Mr. W. P. Kendall gave a lantern lecture on "Halifax in the Coaching Days"; and the SUNDERLAND ANTIQUARIAN SOCIETY on January 13, when Dr. Coke Squance gave an illustrated lecture on "Prehistoric Anthropology."



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

RELIGIOUS ART IN FRANCE OF THE THIRTEENTH CENTURY. By Émile Mâle. Translated from the third edition (revised and enlarged) by Dora Nussey. With 190 illustrations. London: J. M. Dent and Sons, Ltd., 1913. 4to., pp. xxiv + 415. Price 21s. net.

To give this finely illustrated work in an English dress is an act of distinct value to the average ecclesiologist and student of ancient art. Although many an educated man can, of course, read French with fluency, there need be no false shame in admitting that, to the majority of us, it is preferable to peruse such a book in our own tongue, especially as it deals in technicalities. In this book, which was crowned by the French Academy, M. Mâle develops, with much success and in detail, the close connection between the art and the thought of the Middle Ages. The traveller and the art student will find in these pages and their accompanying pictures a key to the marvellous profusion of sculpture and glass-painting with which the earlier Gothic cathedrals and great churches of France are enriched—a richness not merely of a decorative character, but abounding in unsuspected significance.

The opening sentence of the preface unfolds the design and object of the book after a lucid fashion:

"To the Middle Ages art was didactic. All that it was necessary that men should know—the history of the world from the creation, the dogmas of religion, the examples of the saints, the hierarchy of the virtues, the range of the sciences, arts, and crafts—all these were taught them by the windows of the church or by the statues in the porch. The pathetic name of *Biblia Pauperum*, given by the printers of the fifteenth century to one of their earliest books, might well have been given to the church. There the simple, the ignorant, all who were named *sancta plebs Dei*, learned through their eyes almost all they knew of their faith. Its great figures, so spiritual in conception, seemed to bear speaking witness to the truth of the Church's teaching. The countless statues, disposed in scholarly design, were a symbol of the marvellous order that, through the genius of St. Thomas Aquinas, reigned through the world of thought. Through the medium of art, the highest conception of theologian and scholar penetrated, to some extent, the minds of even the humblest of the people."

The same thought is put more tersely and crisply in Mr. Francis Bond's last great book, in writing of the coarser but most telling art of the English painters of our church walls, where he remarks that these artists worked more as a Society for the Promotion of Christian Knowledge than for decorative effect.

We cannot possibly be of better service to this remarkable and delightful book than in giving a very brief survey of its contents. After dealing with the general characteristics of mediæval iconography,

M. Mâle proceeds to treat of the Mirror of Nature, more especially of the "Beastaries," and the flora and fauna of the thirteenth century. To this follow two fascinating sections, respectively termed the Mirror of Instruction and the Mirror of Morals. Then, in book iv., comes the longest section, namely, the Mirror of History, wherein the Old Testament, the Gospels, the Apocryphal Stories, the Saints and the Golden Legend, Secular History, the Apocalypse, and the Doom or Last Judgment are dealt with, each of the subdivisions being most interestingly treated and illustrated. Finally, it is shown that each cathedral has its particular and individual character; that the ordering of the subjects was determined by the Church, to whom the artists were but submissive interpreters; that Viollet le Duc was in error in considering lay artists as rebels; and that the cathedral had its origin in a wondrous combination of faith and love.

The present writer well remembers his intense appreciation, when a young man, of the glorious portals of the Cathedral of Amiens; but his appreciation was intensified tenfold when he revisited it with Ruskin's "Bible of Amiens" in his hand. The study of this delightful volume cannot fail to deepen the intelligent appreciation of the early mediæval art as displayed, not only at Amiens, but at Auxerre, Bayonne, Bordeaux, Bourges, Chartres, Laon, Le Mans, Lyons, Notre Dame at Paris, Reims, Rouen, St. Denis, and other such-like places.

J. CHARLES COX.

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GREEK ART AND NATIONAL LIFE. By S. C. Kaines Smith, M.A. With seven photogravures and many other illustrations. London: James Nisbet and Co., Ltd., 1913. Demy 8vo., pp. xiv + 376. Price 7s. 6d. net.

This is not a book for the advanced student of Greek art. The author deals with his subject neither from the technical nor from the purely artistic point of view; it is the human aspect of Greek art on which he dwells. He wishes to go behind the extant remains of Greek civilization, and to show us the conditions of life which produced them and the lives of the men who created them.

Mr. Kaines Smith deals at length with the early Ægean civilization. He gives a most interesting general account of the palace unearthed at Knossos, discusses its connection with legend, and paints a vivid picture of its advanced and surprisingly modern civilization and luxury, and of its end by fire and pillage. The next two chapters deal with the remains found at Mycenæ, "rich in gold," and with the relation of the Mycenaean civilization to the Homeric. Then Mr. Kaines Smith turns to Greek art proper, discusses decorative and creative art, colour in sculpture, archaic Greek sculpture, and so proceeds through the transition stage to the best period, its culmination at Athens, and its subsequent over-elaboration and decay.

The illustrations are numerous, and give a good general idea of the subjects portrayed; but in some of the plates detail is lost. For example, the general shape of the Vaphio gold cups is excellently given, but the beautiful design of bulls is blurred and indistinct.

RUSTIC SPEECH AND FOLK-LORE. By Elizabeth Mary Wright. London: *Humphrey Milford*, 1913. Demy 8vo., pp. xx + 342. Price 6s. net.

Dr. Wright's great *English Dialect Dictionary*, based mainly on the publications and collections of the English Dialect Society, is a perfect storehouse of both philological and popular lore. If writers of dialect stories, and others who dabble in the subject, would study it and its sources with the same care and thoroughness which they would bestow upon a foreign language if they intended to write in or upon it, their work would have much more truth, and therefore much more value, than it often has. Such writers will have less excuse in future for slipshod, ignorant work than they have hitherto had; for in the volume before us Mrs. Wright has given us what may be regarded as a quite admirable commentary upon her husband's great compilation. She has here performed well a task that was well worth doing and wanted doing. In her scholarly chapters she shows, for instance—what will be news to many hasty writers and reviewers—that dialects have their grammatical rules and phonological laws just as other languages have, and that when a writer in the *Times Literary Supplement* a year or two ago implied that a dialect consisted of "Pidgin English, bad spelling, provincialisms, and preposterous grammar," he was writing utter nonsense. Mrs. Wright takes up and elucidates many other points. She shows how full and expressive are dialect vocabularies, how many excellent old words and meanings and historical forms they preserve; she illustrates their borrowings from foreign languages, and the why and the wherefore of the corruptions which they contain, of both standard English words and of words and phrases from foreign or classical sources. Intimately connected with folk-speech is folk-lore. Much of the lore regarding superstitions and customs, charms and beliefs, games and observances, given here is quite familiar; but it has a deserved place in such a work as this, and helps to round off and complete a masterly study. The book contains interesting and valuable matter bearing on a great variety of subjects we have not named—dialect plant and animal names, farming terms, sheep-scoring numerals, and so on; but it is impossible here to particularize further. We most cordially commend the book, not only to all students of language, but to all who are in any way interested in rural life and work. Mrs. Wright is a thoroughly trustworthy and competent guide, and her book fills a conspicuous gap in a most satisfactory manner.

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#### THE EVOLUTION OF ARCHITECTURAL ORNAMENT.

By G. A. T. Middleton, A.R.I.B.A. With 235 illustrations. London: *Francis Griffiths*, 1913. Small quarto, pp. xvi + 117. Price 21s. net.

The subject of evolution in ornament is one that has engaged the attention of many eminent writers, from Professor Gottfried Semper to Sir George Birdwood; and as the theme is almost inexhaustible, and one as to which new theories are always admissible, we gladly welcome this last addition to its literature. Mr. Middleton confines himself to the sculptured decorations of architecture, so that his scope is more limited than that of many other writers; and he devotes five chapters to a consideration of those based

on vegetable forms, two to those containing human or animal forms, and one only to those having a linear or inorganic basis.

The origin of any ornament which has attained great vogue and has been reproduced in various styles of architecture, from the earliest to the latest, is necessarily of great interest; it has, however, been but slightly touched upon by the author, whose aim has been rather to trace the modifications it has undergone in successive styles, and in different countries and periods. Thus in dealing with the Anthemion, which he regards as an adaptation of a vegetable form—contrary to Professor Semper's theory that it was due to bunches of ribbons and fluttering bands—he glances at the lotus or the palm as the possible origin, and, grouping together all the variations of the Assyrian "knop-and-flower" and the Grecian "honey-suckle," he explains and illustrates with many examples all the modifications it has undergone. The Acanthus is similarly treated in another chapter; and those devoted to miscellaneous foliage are particularly interesting, and contain a somewhat novel suggestion, carefully illustrated by examples, to the effect that the foliage of the mediæval schools followed the changes of the seasons from spring, in the earliest Gothic, to winter on the eve of the Renaissance. The book from beginning to end is full of interest, and should prove of great value to the architectural student. The illustrations from drawings and photographs are very numerous and well chosen, but it is to be regretted that many of the evidently beautiful pencil sketches have suffered in the reproduction. Should, as probably will be the case, a second edition be required, some of these might be "put in ink" with advantage, while the addition of an index will much enhance the value of the work.—J. T. P.

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BLACK-GLAZE POTTERY FROM RHITSONA IN BOEOTIA. By Percy N. Ure, M.A. London: *Humphrey Milford*, 1913. Demy 8vo., pp. 64 + 19 plates. Price 7s. 6d. net.

It is only recently that attention has been given to the history of Boeotia and to the nature of politics and civic life in the Boeotian cities. To the few studies already published upon Boeotian subjects Professor Ure has provided a notable addition in the shape of this monograph upon the necropolis of the ancient site of Mykalessos. The site has been excavated recently by himself and Professor Burrows, and the graves found fall into two distinct groups, one of the sixth and one of the fourth century B.C. The value of the monograph lies in the fact that the pottery dealt with is of a type which is usually ignored by the average historian and archaeologist, who for "high æsthetic reasons" prefers only too often to deal with the great art treasures of ceramics. "A cheap form of vase," says Professor Ure, "that secures a wide and lasting vogue, may have little interest for the mere collector; but the very fact of its having been so popular gives it an interest and importance for the archaeologist." Thus Professor Ure is following the best traditions of scientific archaeology.

The main portion of the work deals with the very fine series of sixth-century Kantharoi from the graves, and by far the most useful contribution to the science of ceramics consists of the classification in evolution



of these graceful vessels. At times, perhaps, the text is overloaded with references, and the footnotes are apt to become cumbersome and tedious, but a work of this nature is in itself rather tedious and statistical; its interest lies more in its conclusions than in its arguments. It would, perhaps, have been an advantage if the author had at times used Professor Petrie's method of tabulating and dating types of pottery, which Wace and Thompson use to such advantage in *Prehistoric Thessaly*.

One of the most interesting points illustrated by the later series of graves is that the famous Tanagra figurines are nowhere directly represented, and only in one instance is there a figurine in any way reminiscent of the Tanagra series. Tanagra seems to have developed her art quite independently of Thebes and Mykalessos.

It is curious that throughout the red-figure period Boeotia clings to black-glaze and black-figure styles, and that the fifth century is hardly represented at all in the necropolis (allowances, of course, must be made for the large number of tombs that have been robbed). The fact that in the early Macedonian period decorated black-glaze ware is the predominant style in Greece is, in the light of the above conclusion, significant from the point of view of history.

The value of this monograph is, therefore, that it provides evidence that can be used as a guide and corrective to historical studies. The comparative study of pottery has, in default of literary authorities, made the history of Crete and Thessaly; so it can be used, as here, to supplement the gaps in recorded history. Above all, the history of Boeotia is in great need of study. The "Hellenica Oxyrhincia" have done much to revolutionize our conceptions. Professor Ure has provided a lexicon of pottery by which to verify our theories. Not the least of the virtues of this work is the care which has been taken to avoid all controversial matter, and to confine the text to the recorded facts. The work which the author has also done for the benefit of students and visitors in the museum at Thebes is, as the reviewer can testify, as instructive as this monograph.

The illustrations and type used are of the usual high standard of the Oxford University Press, and we hope that the series of "Studies in History and Archaeology," of which this work is one, will be continued by the University College authorities at Reading.

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LEARNED SOCIETIES AND ENGLISH LITERARY SCHOLARSHIP IN GREAT BRITAIN AND THE UNITED STATES. By Harrison Ross Steeves, Ph.D. New York: Columbia University Press; London: Humphrey Milford, 1913. Crown 8vo., pp. xiv + 245. Price 6s. 6d. net.

This volume is one of a series of "Studies in English and Comparative Literature," issued under the auspices of Columbia University, and was written by Dr. Steeves as a dissertation for his doctorate in the Department of English of that University. Originally planned as a bibliography, the work grew under the author's hand till the intended brief introduction became the substantial volume before us. The book is a history of the organization of modern scholarship, and is itself a valuable and welcome example of the thorough

and scholarly work for which in recent years English students and readers have been considerably indebted to American men of learning.

After a brief survey of the field of operations, a carefully wrought and well documented chapter tells the history in ample detail of the Elizabethan Society of Antiquaries, founded by Archbishop Parker in 1572. A chapter on the seventeenth century gives us the story of Edmund Bolton's attempt to found an Academy with King James I. at its head—a complicated scheme which would probably have been successfully launched but for the death of King James—of the founding of the Royal Society and of sundry minor clubs, and attempts at organization. The eighteenth century brought the tentative beginnings and successful start of the Society of Antiquaries; the establishment of the Gentlemen's Society of Spalding and other local clubs; the founding of the Society of the Dilettanti; and other clubs and societies. The nineteenth-century history began with a number of book-clubs, some of which still survive: the Royal Society of Literature obtained its charter in 1825; the Percy, the Shakespeare, and the Parker Societies were all founded in 1840, and thereafter came an abundance of similar organizations for like purposes, many of which are defunct, while a few remain in vigorous and useful activity with others of a later date. Dr. Steeves concludes with a chapter on "American Societies and Clubs," explaining that they are treated in less detail than English organizations of a similar nature, because "very few of them rank in importance, either historically or in the extent of their production, with the English societies," and because their history and bibliography have already been well and fully treated in sundry works which he names. Dr. Steeves has done his work uncommonly well, and has laid English readers interested in the history of organized scholarship under considerable obligations. There is a bibliography of thirteen pages, some of the items included in which are as puzzling as some of the omissions. A good index completes a work which, in the words of the Columbia University's *Imprimatur*, is certainly "a contribution to knowledge worthy of publication."

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ANCIENT MEMORIAL BRASSES. By Edward T. Beaumont. With 78 illustrations. Oxford: University Press, 1913. Crown 8vo., pp. xvi + 197. Price 3s. 6d. net.

In this informative volume Mr. Beaumont has not only given a lucid and attractive history of the rise, progress and decay of the art of engraving as exemplified on Memorial Brasses, but he has also included simple and effective suggestions for securing the best possible rubbings from the brasses themselves. Another useful feature is the number of illustrations, nearly all of which are full-page, which depict brasses of every type and of all periods. We are courteously permitted to reproduce one—the brass of Archbishop Harsnett, 1631, from Chigwell, Essex. It shows him in rochet with trimmed lace across the chest, chimere, embroidered cope, mitre, and pastoral staff. This is the last instance of a post-Reformation prelate habited in pre-Reformation vestments. Instead of dealing with the subject in chronological

order, the writer has grouped into separate chapters examples of memorials consisting exclusively of one character or type. Objection might possibly be taken to this arrangement, but its advantages are considerable, as it enables the student to follow and understand the gradual and continuous development that took place in the dress of the clergy, the many forms



BRASS OF ARCHBISHOP HARSNETT, 1631.

of armour, of academic and civic attire, and the never-ending vagaries of feminine costume. The important section devoted to Knights contains sixteen illustrations, including the famous brasses of Sir John D'Aubernoun, 1277, the Malyns at Chinnor, 1380, the famous Ffelbrygge brass, 1416, and the curious example at St. Columb Major, commemor-

ating the Arundel family, 1633. Thirteen illustrations enrich the chapter relating to Civilians, and cover a period from 1350—the beautiful foliated cross at Taplow—to 1747, the latter a coarse, uninspiring specimen from St. Mary Cray, laid down to Benjamin and Philadelphia Greenwood. Dames are illustrated by such well-known brasses as Margarete de Camoys, Trotton, 1310, and the Wellesbourne brass at West Hanney, 1602. In a chapter devoted to Ecclesiastics, the illustrations are both numerous and important, and include Cranley (1477) and Yong (1526), New College, Oxford; Geste, Salisbury (1578); and the very beautiful and well-preserved brass at Chigwell commemorating Archbishop Harsnett (1631). Academic brasses are also generously illustrated. Most of the examples selected are located in Oxford, and, though numbers have perished, many beautiful specimens, happily, remain. Of these Mr. Beaumont has taken full toll. His book discloses a wide knowledge and sure grasp of the subject, and the style and finish of the volume are alike worthy of its publishers.—H. P.

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THE ANCIENT EARTHWORKS OF CRANBORNE CHASE. Described and delineated by Heywood Sumner, F.S.A. With 49 plans, a map (hand-coloured), etc. London: *The Chiswick Press*, 1913. Imperial 8vo., pp. xiv + 82. Price £1 net—200 copies for sale.

It is but doing simple justice to this remarkable book to say that it is the best and most comprehensive work on ancient earthworks which has yet been issued. Mr. Sumner has taken for his subject a considerable section of country which bears more distinctive and diversified traces of the occupation and pursuits of our forefathers than any other district of like area in the British Isles. Cranborne Chase is divided between the three counties of Dorset, Wilts, and Hants; its chalk summits are pitted with artificial humps and hollows, and dykes and ditches, in every direction, although many a trace of man's former handiwork has become obliterated through the necessities of modern agriculture. Cranborne Chase is indeed a peculiar district. It lies apart from railroads, and even apart from any roadways of importance. "It is," as Mr. Sumner tells us, "a solitary tract of downland, cornland, woodland, and waste. Dry valleys run far up into the steep flanks of the chalk ridge which is the backbone of the Chase. Streams emerge with intermittent flow in the lower slopes of these valleys. With the exception of Ashmore, Shaftesbury, and Whitsbury, which are set on hill-tops, the villages are scattered in the lowlands. Barrows long and round; camps of defence and of safety; boundary banks and ditches; pastoral enclosures; cultivation banks; Roman roads; the sites of many British villages on the uplands, and dykes of defence—all testify to the former habitation and desirability of this now solitary land." The evidence of its earthworks proves, after an indubitable fashion, that the Chase in ancient times was occupied by a far greater population than it now possesses, and that it was under some kind of rough cultivation from the earliest glimpses of prehistoric days. Its natural condition proved to be favourable to the herdsman and cultivator, as well as important to be held by

armed force. These rolling chalk hills were bounded on the east by the New Forest; on the south by Holt Forest and the heathland of Dorset; on the west by the Forest of Blackmore; and on the north by a tangle of woodlands. In short, the woods all round impeded both the primitive cultivator and herdsman. The soil, then as now, was fairly good—a retentive loamy chalk—and the water-supply, for various reasons, was better than it is at present. The land, broadly speaking, was eminently desirable both for pastoral and agricultural purposes, and hence, too, it was well worth defending.

The Roman occupation, during the four centuries that it prevailed, must have increased the habitation of this area through their genius for road-making; the district became opened to the outer world; and along the highways from Hamworthy and Dorchester came merchandise to foster and supply the needs and demands of Romano-British civilization. The excavations undertaken with consummate skill and precise detail by the late General Pitt-Rivers in the settlements at Woodcuts and elsewhere on the Chase—excavations which it was the privilege of the writer of this brief notice on more than one occasion to witness—have placed it on record that the settlers of those days were not without the elements of comfort. They dwelt in timbered and plastered houses, with roofs of shale or tile; they possessed hypocausts, furniture, metal-work, fine Samian pottery, glass, and jewellery; whilst their consumption included oysters, as well as considerable varieties of animal and vegetable foods.

General Pitt-Rivers issued, as all true antiquaries know, five wonderful and invaluable large volumes on his exploration in certain parts of the Chase, but he left for future investigations an infinitely greater area untouched by spade-work. Mr. Sumner has now completed most important preliminary surveys of this vast area. Independently of certain definite investigations, he has now presented, for the use of present and future antiquaries, a highly remarkable series of forty-nine plans of earthworks throughout the whole district, founded on the 25 inches to 1 mile Ordnance Survey, and has made the whole immediately intelligible by a large map, coloured by hand, showing each of the ancient sites. Each plan is accompanied by lucid letterpress. The plans include twelve hill-top camps, four camps on high ground, fourteen entrenched enclosures (probably for pastoral use), twelve dykes and ditches, three sites of British villages, and four of earthworks of an exceptional character.

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#### A MANOR BOOK OF OTTERY SAINT MARY.

Edited by Catherine D. Whetham and Margaret, her Daughter. London: Longmans, Green and Co., 1913. Demy 8vo., pp. vi+184. Price 7s. 6d. net.

Among the existing records of the Manor of Ottery Saint Mary are two large manuscript volumes dating from the end of the seventeenth century to about 1740. The contents of the two are practically identical, and consist of particulars of the tenements and dues payable. That which has the smaller amount of corrupt Latin has been selected for transcription, and forms the principal part of the

contents of Mrs. Whetham's handsome volume. It is prefaced by a brief account of the forms of tenure—socage, customary, five-acre, and the local "Old Barton" and "New Barton." The lands held by the first two were chiefly agricultural, the buildings on them being those required for residence and other necessary incidental purposes. The five-acre tenures were partly small-holdings, but mostly house property and accommodation land. There were many "Old Barton" holdings of small extent and small value, and fewer "New Barton" tenures of larger extent and greater value. The editors, in summarizing the survey, from which we have extracted these few particulars, conclude by pointing out that at the close of the seventeenth century the total rental of the manor "amounted only to £114 a year, not including such occasional sources of revenue as fines of income and heriots. This sum was collected from 536 holdings, representing, exclusive of house property, some 6,000 acres of cultivated land, or, roughly speaking, half the total area of land within the limits of the manor." The first part of the volume consists of a clearly written sketch of general manorial history, as illustrated by local conditions and peculiarities. The first appendix contains entries from the eighteenth-century Manor Court books illustrating local government and administration, while the second contains a brief outline of the history of the dependent Manor of Cadhay, written by Mr. W. C. D. Whetham. The work is a useful contribution to the literature of manorial and local history, but its somewhat fragmentary character leaves ample room for what should be a still more interesting and valuable book—a systematic history of the devolution, and matters incidental thereto, of this important Devonshire manor.

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We have received from Messrs. Harrods, Ltd., a charmingly produced slim quarto volume, bound in linen boards, entitled *Old English Costumes*. It contains fifty-nine photographic plates, five of them coloured, illustrating a sequence of fashions in female costume (with one or two examples of masculine dress) through the eighteenth and nineteenth centuries, selected from the collection formed by Mr. Talbot Hughes. This collection was on view for some time at Messrs. Harrods, and has now been generously presented by them to the Victoria and Albert Museum, South Kensington. The plates are admirably produced, and are of the greatest interest to students of costume. They are accompanied by descriptive notes written by Mr. Philip Gibbs, and reprinted from *The Connoisseur*. This desirable souvenir of Mr. Talbot Hughes's extensive and valuable collection, now on view at South Kensington, is sold by Messrs. Harrods at the low price of 2s. 6d. net.

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The Victoria and Albert Museum have issued, in their useful series of catalogues, a descriptive list of the collection in the Museum of *Old English Pattern Books of the Metal Trades*. The descriptions of the contents of each item, with critical and suggestive comments, have been admirably compiled by Mr. W. A. Young. A brief historical note is contributed by Mr. E. F. Strang. The books described in this

well-printed catalogue cover a period of about seventy-five years, embracing the last half of the eighteenth and the first quarter of the nineteenth century. "They illustrate," says Mr. Strange, "the beginning of what was then a new movement in the conditions of the crafts—namely, the growth of the organized factory as a means of production and distribution, as compared with the earlier limitation of these functions to the efforts of individuals." The trade lists are considered in three groups: (a) Brass-foundry and Birmingham goods; (b) ironmongery and miscellaneous; and (c) tools and Sheffield goods. There are twenty-four plates, reproducing many quaint designs of Sheffield plate and other wares. The catalogue, so well illustrated, is issued by the Museum at the nominal price of 6d.

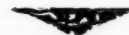
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Many pamphlets and booklets are on our table. Messrs. Meyers, Brooks and Co., Ltd., Silver Street, Enfield, send us *On the Borders of Three Counties* (price 3d.), a handy and well-prepared little guide to twelve rambles in the neighbourhood of Eastern Enfield, Waltham Cross, and Cheshunt and Waltham Abbey, by Mr. S. T. Light. The district is rich in historical associations, which Mr. Light carefully notes as he goes along. The little book, which is furnished with a sketch-map and many illustrations, will be found very useful by rambles in a pleasant district. Mme. Ja Berjane de Croze (Comtesse Austin de Croze) issues from 27, Endsleigh Gardens, N.W. (price 1s.), the first part of her *Histoire Anecdote de la Parisienne par le Costume*. In twenty-eight pages, with four illustrations, she essays to describe the "Dames et Damoiselles du Moyen Age" (from the ninth to the fifteenth century). It is obvious that the limited space admits of the merest outline only, but this is brightly written, and may send readers to fuller sources of information. The series is to be completed in twelve parts, the second of which will treat of Parisian ladies of the Renaissance. Mr. W. B. Gerish, of Bishops Stortford, has issued as No. 13 of his pamphlets illustrating Hertfordshire Folk-Lore, a reprint (price 1s.) of *The Mowing Devil, or Strange News out of Hartfordshire, 1678*, with an introduction in which other examples of alleged judgments on impiety and false swearing are set forth. We have also received vol. ii., part 8 (price 2s. net), of the *Journal* of the Alchemical Society (136, Gower Street, W.C.), containing in ten pages a brief paper by Professor Herbert Chatley on "Alchemy in China," and some book reviews; and *Marriages at Butcombe, Somersetshire*, privately printed by Messrs. Alexander Moring, Ltd., for the transcribers, Miss E. E. Britten and Mr. E. J. Holmyard, B.A., of Midsomer Norton, Somerset, who will be pleased to send a copy to anyone interested as long as the limited number printed lasts. The marriages transcribed are from 1693 to 1754, 1759 to 1809, and 1813 to 1835, with a few of the seventeenth century from the Diocesan Registry at Wells. The marriages at this tiny place for all these periods fill but partially six small pages of print; but genealogists gratefully welcome every contribution of the kind.

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In the *Scottish Historical Review*, January, Professor Hume Brown writes on "Intellectual Influences of

Scotland on the Continent," particularly in the eighteenth century, when "she was in remarkable degree a source of stimulus in almost all the intellectual interests of the time in Western Europe"—the age of Francis Hutcheson, David Hume, Adam Smith, James Thomson, and James Macpherson ("Ossian"), who, with others, in varying degree exercised intellectual influence on the Continent to an extent not reached by Scotland either earlier or later. Among the other articles are "William Barclay," by Mr. D. B. Smith, and "Some Sources of the Tales of the Thrie Priests of Peebles," by Mr. T. D. Robb. The reviews are, as always, an important feature of the magazine. The chief contents of the *Architectural Review*, January, are "The Georgian Period," the third of Mr. I. C. Goodison's papers on Painted Decoration; "Some Venetian Villas," by Mr. M. S. Briggs; and "The Palais de Justice, Paris," by Mr. A. E. Richardson. These papers and the other contents of the magazine are splendidly illustrated. We have also received *Rivista d'Italia*, December 15.



## Correspondence.

### THE EXTINCTION OF FAMILIES IN THE MALE LINE.

TO THE EDITOR.

THE question I offer for solution may seem to some a foolish one. I have failed to find a satisfactory explanation of the undoubted fact that families, with very few exceptions, become extinct in the male line, however many generations may be consumed in the process. This is not so merely in the case of royal, noble, or distinguished families, where, titles or property being concerned, the record of collateral branches is as a rule carefully preserved; for the same phenomenon is noticeable in tracing the pedigrees of yeomen, tradesmen, and so forth. In quite recent times one can well understand that the better families will die out in their main lines in any case, since the restriction of family is the order of the day. Again, I am sure that many ancient families, supposed to be extinct, are not actually so; since the descendants of the younger branches, having fallen below the social standard of the main branches, are, so to speak, sent to Coventry, or send themselves there. Nevertheless, the fact remains that all families seem to become extinct in the male line sooner or later. This being so, the question arises, Where do the males come from? How is it that males generally do not become extinct, and where do the males come from to intermarry with the heiress of any given family? I hope I have made my meaning clear, and that some of your readers will be able to throw light on a matter which I have always found very perplexing. I enclose my card.

AMATEUR GENEALOGIST.

Farnham,

November 22, 1913.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.